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C. C. EDGAR • ZENON PAPYRI I

C. C. Edgar

# Zenon Papyri

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Zenon Papyri

Volume I



1971

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Service des antiquités de l'Égypte.

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CATALOGUE GÉNÉRAL  
DES  
ANTIQUITÉS ÉGYPTIENNES  
DU MUSÉE DU CAIRE  
—  
ZENON PAPYRI



SERVICE DES ANTIQUITÉS DE L'ÉGYPTÉ

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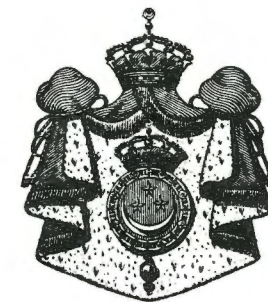
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ZENON PAPYRI

BY C. C. EDGAR

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VOLUME I



LE CAIRE  
IMPRIMERIE DE L'INSTITUT FRANÇAIS  
D'ARCHÉOLOGIE ORIENTALE

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1925

## INTRODUCTION.

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The papyri associated with the name of Zenon, of which those published in the present volume form but a small part, were found about ten years ago at Kharabet el Gerza, the ancient Philadelphia, on the eastern edge of the Fayoum. Little is known about the circumstances of this remarkable find. The seabkh-diggers who divided the spoil were naturally shy of speaking about it to anyone connected with the Antiquities Department, and I have tried in vain to ascertain the exact spot of the discovery. A large portion was bought by the *Società Italiana per la ricerca dei Papiri greci e latini*, and this has been edited in an admirable manner by G. Vitelli, with the aid of Medea Norsa and others, in vols. IV, V, VI and VII of the Society's publications (referred to in the following pages as *P. S. I.*). Other portions have gone to England and America; some pieces are in France and Germany; and a considerable amount is still in private hands. Our own collection has been formed gradually; it is now larger than any of those already mentioned; and, even as I write, one or two pieces have come into our possession just too late to be inserted in their chronological place among the texts here printed. The relations between antiquity-dealers and the Antiquities Department are not always cordial; but in the present case I have much pleasure in acknowledging that it was by the active aid of Mr. M. Nahman that the greater part of our collection was acquired.

Zenon, to whom we are indebted for the preservation of this mass of extraordinarily interesting documents, was the business man of a great personage called Apollonios, who held the post of *dioiketes* or Minister of Finance during the last fifteen years of the reign of Ptolemy II. When the correspondence begins we find Zenon travelling abroad, trading and transacting business, in the service of Apollonios. Later on he accompanies his master on the long tours which the latter made in the interior of Egypt. Finally, in 256 B. C., he settled down at Philadelphia where Apollonios held a large estate as a gift or loan from the king. Most fortunately Zenon brought with him the papers which he had already amassed, and he continued to add to the pile till well into the reign of Ptolemy III. Sometimes clearly, more often vaguely, we can follow his fortunes and



those of Apollonios from year to year. It is probable that he died in Philadelphia; but whether he died there or migrated once again, the papers remained and lay untouched where he had left them for more than twenty centuries.

We propose to publish the whole of our share of Zenon's archives in the *Catalogue Général*, and the present volume is the first instalment of the work. The dated texts will be given in chronological order and the undated material will follow. As we learn more about Zenon and his correspondents we shall become able to assign to their proper places many of the documents whose date and exact import are not yet obvious. Even in the present volume a few undated pieces have been inserted where they seem to belong, and still more might have been included with a fair measure of probability. But it is better not to run the risk of obscuring the picture by mixing together documents which may possibly refer to different times and circumstances. The texts published here range from year 26, when the correspondence begins, to the end of year 29, when Zenon was finally established at Philadelphia, and they therefore cover what is for us the most interesting period of his life. I have not attempted to comment, except occasionally and briefly, on the many points of interest, — philological, historical, legal and economical, — which the papyri contain, but it has been my aim to present them as a connected series against the background of Zenon's career. Rostovtzeff's book called *A large estate in Egypt in the third century B. C.* may be recommended as a most valuable introduction to the whole subject.

More than a hundred of our most important texts have already been published in a series of articles in the *Annales du Service des Antiquités*, vols. XVIII-XXIV. This preparatory publication is referred to by some scholars as *P. Zen.* and by others as *P. Edg.* I have reluctantly adopted the latter title as less likely to be misunderstood and suggest that *P. Cairo Zen.* should be reserved for the new publication. It would have been greatly to the advantage of the complete edition if these articles had been subjected to more detailed criticism (such as Schubart and Wilcken have devoted to nos. 59022 and 59036, and Père Vincent to no. 59003); and it is for lack of better guidance that many of the notes and remarks in the *Catalogue* are merely abridged or taken without much alteration from those in the *Annales*.

The fragments, of which there must be several hundred in our collection, have given me more trouble than the complete texts. The latter, even if one does not fully understand them, one can copy as faithfully as possible and leave the interpretation to others; the piecing together of fragments, which demands

constant recourse to the original material, must be done chiefly by oneself. Though I have succeeded in recovering in this way a fair number of complete or nearly complete texts, it is disappointing to find what a large residue of isolated fragments still remains. There is good reason to hope that some at least of the odds and ends printed in this volume will be completed some day; but I have thought it better to publish them as they are, in the place which they occupy in the series, rather than wait for the fulfilment of that expectation. And few of the dated fragments are so insignificant as not to add something to our knowledge on some point or other.

The dates of the papyri are converted into dates on the Julian calendar in accordance with the system followed in my articles in the *Annales* and confirmed by the researches of Beloch<sup>(1)</sup>. A new system has lately been elaborated by ERNST MEYER, *Untersuchungen zur Chronologie der ersten Ptolemäer*, according to which all the dates ought to be put back one year; but the evidence which he brings forward will be found, if one examines it carefully, to contradict on several essential points the conclusions which he draws from it, and his theory seems to me to be both unsound and improbable. When a text is dated by the Macedonian month alone, I insert an 'about' before the dating by the Julian calendar; but during the period covered by the present volume the margin of error is very small, not more than a day or two.

The texts are printed in accordance with the method followed by Grenfell and Hunt and thus described by them: «Square brackets [ ] indicate a lacuna, round brackets ( ) the resolution of a symbol or abbreviation, angular brackets < > a mistaken omission in the original, braces { } a superfluous letter or letters, double square brackets [ ] a deletion. Dots placed within brackets represent approximately the number of letters lost or deleted; dots outside brackets indicate mutilated or otherwise illegible letters. Letters with dots under them are to be considered doubtful.» Intervals between two words, as in no. 59075, pl. XVII, are not emphasized in the printed text, as they seem to me to be of small importance. For convenience' sake the top line of the docket on the verso is uniformly printed opposite the address, though in the original it may be a little higher or a little lower, being simply written, in small characters, about the middle of the left end of the fold on which the

<sup>(1)</sup> *Archiv*, VII, p. 161 (Beloch); *Annales*, XVII, p. 209; *Recueil Champollion*, p. 119. With regard to the last-cited article I wish to add that, accepting Beloch's view that the Egyptian years of Ptolemy II were *accidentally* post-dated owing to his joint kingship with Soter, I now agree with him that the Macedonian or regnal year was counted from the anniversary of the accession.



address stands. Similarly the note which is sometimes printed to the right of the address and in a line with it (e. g. no. 59125, 6) is in reality on the next fold and, in relation to the address, upside down; but to print it thus would be eccentric. The measurement 0 m. 14 × 0 m. 325 means that the height of the papyrus across the writing is 14 cm. and its width along the writing 325 mill., quite independently of the direction of the fibres. In the case of letters I have thought it unnecessary to state whether the writing is along or across the fibres, because with scarcely an exception they are either written in long lines across the fibres of the recto (e. g., no. 59027, pl. IX) or in short lines along the fibres of the recto (e. g., no. 59031, pl. XI). Each letter was of course written on a strip of papyrus cut off the end of the roll (whether before the scribe began or after he had finished), and the height of the roll is represented by the height of a short-lined letter and by the width of a long-lined one. The finished letter was then folded up along its length and doubled over; or, if very narrow, it might be folded up along its breadth and not doubled over. No. 59027, pl. IX, and no. 59057, pl. XVI, show how a letter looked when folded and tied up by a strip of fibre detached from the papyrus. The letters were of course sealed when delivered to Zenon, but merely refolded when placed among the files.

Among the many scholars who have helped me in one way or another, I am particularly indebted to G. Vitelli, not only for providing a model by his edition of the Florentine texts and for information on many points of detail, but also for sending us a large number of utilizable fragments; to H. I. Bell for showing me his transcripts of the unpublished material in the British Museum and for kindly enabling me to complete several of the texts in this volume; and to Grenfell, Boak and Schubart for most generously ceding to us a considerable quantity of Zenon papyri which they had themselves purchased in Cairo. One or two of the photographs from which the plates have been reproduced were taken by Mr. E. Busuttil, all the rest are the work of Mr. F. Oropesa. In order to illustrate a large number of the texts we have been obliged to reproduce most of them on a reduced scale; and it is therefore advisable, in studying the plates, to refer to the dimensions given in the Catalogue.

# CATALOGUE GÉNÉRAL

DES

## ANTIQUITÉS ÉGYPTIENNES

### DU MUSÉE DU CAIRE.

#### ZENON PAPYRI.

59001. Loan of money. — (a) 0 m. 178 × 0 m. 063; (b) 0 m. 10 × 0 m. 068; (c) 0 m. 125 × 0 m. 07. — Date: Spring of 273 B. C.

The fragment (a) is the left side of the text of which the right side has been already published in *P. S. I.*, 321. The two separated portions are transcribed below, without any mark of division, as the inner text; for the position of the names of the witnesses on the verso indicates that this part of the document had been folded up and sealed. The fragment (b), published in my *Selected Papyri*, no. 1, and the fragment (c), recently acquired, form part of the outer text. The writing on the recto is across the fibres.

Though this document seems to have been found among Zenon's files, it has no apparent connection with them. It is a contract, of a common type, by which Dionysios, a native of Gaza in Palestine, lends 34 drachmæ to a Thracian cleruch called Isidoros. This sum is said to be the price of the βασιλικὸς σῖτος and is to be repaid in three months' time, after the harvest. As Rostovtzeff has pointed out, the βασιλικὸς σῖτος was probably the corn which the cleruchs were obliged to sell to the king at a given price, and the 34 drachmæ would be the sum due to Isidoros for that portion of his corn which the king would take. Apart from this the papyrus gives us an interesting glimpse into a cleruchy of Thracian soldiers in the early Ptolemaic period. They were settled in the Memphite nome, in a village called Pitos (cf. *P. Par.*, 13), and held allotments of 40, 60, 70 and 110 *arourai*. Leaving out of account the ἐπίγονοι εἰκοσιπεντάρουροι (*P. Hib.*, 87; *P. Lille*, 39), we find in these figures a very marked difference from the scale of 30, 70, 100, which seems to have prevailed in the second half of the 3<sup>rd</sup> century B. C. (LESQUIER, *Institutions militaires*, p. 175).



- βασιλεύοντος Πτολεμαίου τοῦ Πτολεμαί-  
 ου ἔτους δωδεκάτου, ἐφ' ἱερέως Λεοντίσκου τοῦ  
 Καλλιμήδους, μηνὸς Περιτίου, ἐμ Πίτῳ τοῦ  
 Μεμφίτου νομοῦ. ἐδάνεισεν Διονύσιος Ἀπο-  
 5 λλωνίου Γαζαῖος τῶν περὶ Δείωννα Ἰσιδώ-  
 ρωι Θράκι τεσσαρακονταρῶν τῶν Λυκό-  
 φρονος ἀργυρίου δραχμὰς τριακοντατέσ-  
 σαρας, τοῦτο δ' ἐστὶν ἡ τιμὴ τοῦ βασιλικοῦ  
 τόκου ὡς δύο δραχμῶν τῇ μναὶ ἐκάστῃ  
 σίτου, ἀποδότω δὲ Ἰσίδωρος Διονυσίῳ τὸ  
 τὸ μῆνα ἑκάστον.  
 10 δάνειον ἐμ μηνὶ Ἀρτεμισίῳ τῷ ἐν τῷ τρις-  
 καιδεκάτῳ ἔτει καὶ τὸν τόκον. ἐὰν δὲ μὴ  
 ἀποδῶι ἐν τῷ γεγραμμένῳ χρόνῳ, ἀποτε-  
 σάτω τὸ δάνειον ἡμιόλιον, καὶ ἡ πρῶξις ἐστὶ  
 Διονυσίῳ ἐκ τῶν ὑπαρχόντων τῶν Ἰσιδώρου  
 15 καὶ τῶν τοῦ ἐγγύου, πρᾶσσοντι τρόπον ὃν  
 ἂν βούληται Διονύσιος πρὸς βασιλικά. ἔγγυος  
 Ἰσιδώρου  
 τοῦ δανείου καὶ τῶν κατὰ τὴν συγγραφὴν  
 εἰς ἔκτεισιν [[καὶ]] Διονυσίῳ Δημήτριος Δάμωνος  
 Θραῖξ σύγκληρος. ἡ δὲ συγγραφὴ ἦδε κυρία ἐστὶ οὗ ἂν  
 20 ἐπιφέρῃ Διονύσιος ἢ ὧι ἂν Διονύσιος παραδῶι. μάρ-  
 τυρες Τηρήπης Θραῖξ τεσσαρακοντάρουρος, Ἐβρύ-  
 ζελμις Θραῖξ τεσσαρακοντάρουρος, Ποσειδώνιος Θραῖξ  
 ἐβδομηκοντάρουρος, Βίθυς Θραῖξ ἑκατονδεκάρουρος,  
 Βίθυος  
 Διονύσιος Θραῖξ ἐξηκοντάρουρος, Ζίπυρος Θραῖξ σύγ-  
 25 κληρος, οὗτοι τῶν Λυκόφρονος.

[βασιλεύοντος Πτολεμαίου] τοῦ Πτολεμαίου  
 [ἔτους δωδεκάτου, ἐφ' ἱερέως Λ]εοντ[ί]σκου τοῦ Καλ-  
 [λιμήδους, μηνὸς Περιτίου, ἐ]μ Πίτῳ τοῦ Μεμφί-

Lines 2-3. As the beginning of the regnal year fell between Peritios and Artemisios, the period of the loan was three months.

Lines 3-6. It is very probable that the persons mentioned in *P. Par.* 13, 3-5, were descendants of Isidoros and the other Thracian settlers.

Line 16. The term πρὸς βασιλικά is supposed to be used of debts to Government and ὡς πρὸς τὰ βασιλικά of private debts (MEYER, *P. Hamb.*, p. 104, note 5). In the present case, if Rostovtzeff is right, the loan was a private one but was secured on an expected payment from the Treasury.

Line 18. Δάμωνος, not Ἄμμωνος. Vitelli has kindly verified this correction.

- [του νομοῦ. ἐδάνεισεν Δι]ονύσιος Ἀπολλωνίου[υ]  
 30 [Γαζαῖος τῶν περὶ Δεί]ωνα Ἰσιδώρῳ Θραικ[ί]  
 [τῶν Λυκόφρονος τεσσα]ρακονταρῶν ἀργυ-  
 [ρίου δραχμὰς τριακοντ]ατέσσαρας, τοῦτο  
 [δ' ἐστὶν ἡ τιμὴ τοῦ βασιλικοῦ] σίτου, τόκου ὡς  
 [δύο δραχμῶν τῇ μναὶ ἐ]κάστῃ τὸ μῆνα  
 35 [ἑκάστον. ἀποδότω δ]ὲ Ἰσίδωρος Διονυσίῳ  
 [τὸ δάνειον ἐμ μηνὶ Ἀ]ρτεμισίῳ τῷ ἐν τῷ[ι]  
 [τρεῖςκαιδεκάτῳ ἔτε]ι καὶ [τὸ]ν τ[όκον. ἐὰν]  
 [δὲ μὴ ἀποδῶι ἐν τῷ γεγραμμένῳ χρόνῳ],  
 [ἀποτείσάτω τὸ δάν]ειον ἡμιόλιον, καὶ ἡ πρᾶ-  
 40 [ξις ἐστὶ Διονυσίῳ ἐκ] τῶν ὑπαρχόντων τῶν  
 [Ἰσιδώρου καὶ τῶν τοῦ] ἐγγύου, πρᾶσσοντι  
 [τρόπον ὃν ἂν βούληται] Διονύσιος πρὸς βασι-  
 [λικά. ἔγγυος τοῦ δα]νείου Ἰσιδώρου καὶ τῶν  
 [κατὰ τὴν συγγραφὴ]ν πάντων εἰς ἔκτεισ[ιν]  
 τῶν Λυκόφρον[ος]  
 45 [Διονυσίῳ Δημήτ]ριος Δάμωνος Θραῖξ σύγκλη-  
 [ρουρος. ἡ δὲ συγγραφὴ ἦδε] κυρία ἐστὶ οὗ ἂν ἐπιφέρῃ  
 [Διονύσιος ἢ ὧι ἂν Διον]ύσιος παραδῶι. μάρτυρες  
 [Βίθυς Θραῖξ ἑκατονδεκ]τάρουρος, Τηρήπης Θραῖξ  
 [τεσσῆρακοντάρουρος, Ἐ]βρύζελμις Θραῖξ τεσσαρακον-  
 50 [τάρουρος, Ποσειδώνιος] Θραῖξ ἐβδομηκοντάρουρος,  
 [Βίθυς Θραῖξ ἑκατονδεκ]τάρουρος, Βίθυος  
 [Διονύσιος Θραῖξ ἐξηκοντάρουρος, Ζίπυρος Θραῖξ σύγ-  
 [κληρος, οὗτοι τῶν Λυκόφ]ρονος.

συγγρ]αφοφύλαξ Βίθυς  
 (in large letters) ]κυρίαν.

VERSO. — On the back of (b), reversed :

πρὸς Ἰσίδωρον  
 † λδ.

Line 46. Between σύγκληρος and ἀρουρῶν read μετὰ Δάμωνος or some other name (see note on line 51).

Line 51. Though Zipyros was in fact a son of Bithys, the position of the interpolated words shows that Βίθυος is to be taken with σύγκληρος, the meaning being that Zipyros owned a share of 60 arourai in his father's holding. In line 24 of the inner text the interpolated Βίθυος means 'son of Bithys', and σύγκληρος means 'partner with the same'. On this analogy I have suggested Δάμωνος in line 46.

Line 54. E. g., τήνδε εἶναι κυρίαν.



On the back of (c), reversed, an illegible line ending in τ λδ.  
At the lower end of (a) and P. S. I., 321 :

Ἐβρυζέλιμος,	Διονυσίου,
Ζιπύρου, Τηρήπου, (upside down)	Ἰσιδώρου,
Διονυσίου,	Δημητρίου.
Βίθνος, Ποσειδωνίου. (upside down)	

VERSO. Between the names of the witnesses and those of the principals is a square impression, perhaps made by a plaque of clay on which some of the seals were stamped.

BIBL. : *Journal d'entrée du Musée*, no. 48448; P. S. I., 321; P. Edg., no. 1; Wilken in *Archiv*, VI, p. 385; ROSTOVITZEFF, *Journal of Eg. Arch.*, VI, p. 175 and *Large Estate*, p. 90.

59002. Letter from Apollonios to Zenon. — o m. 145 × o m. 305. — Date : about 24<sup>th</sup> November, 260 B. C. (pl. I).

A letter of introduction, requesting Zenon to give the two persons mentioned a berth on one of the coasting vessels and to assign them the usual salary. It is probable that the letter was written in Alexandria and that Zenon was at present staying somewhere on the coast, perhaps in Egypt or perhaps in Palestine. We may assume that Nikomachos and Zoilos were to be employed abroad, and probably in the private service of Apollonios. Zoilos may be the individual who wrote no. 59057 and P. S. I., 330.

The letters of Apollonios, though written in various hands, are almost always fine, imposing specimens of calligraphy. They were of course written out by his clerks, from his notes or dictation or verbal orders.

Ἀπολλώνιος Ζήνωνι χαίρειν. ἀπεστέλλκαμεν πρό[ς σε]  
Νικόμαχον καὶ Ζωίλον. σύστησον οὖν αὐτοὺς [ ]  
ἢ τὴν κυβαίαν  
εἰς τὸν κέλητα ὅπως πλέωσι καὶ τὸ ὀψώνιον ὃ καὶ τοῖς  
λοιποῖς ἐκτίθεται καὶ οὗτοι λαμβάνωσιν. ἔχουσι δὲ πρόδομα

Lines 2-3. The missing word is not obvious. ἐμβισάσας, or ἀναλαβάν, followed by εἰς, is too long, unless the writing became very cramped at the end of the line. [προ]-εἰς would be suitable for the space but does not seem possible in the sense of προέμενος. Perhaps simply λαβάν.

Line 3. The cybaea of Verres is described by Cicero as «navem maximam, triremis instar, pulcherrimam atque ornatissimam», but the κυβαίαι of the Zenon papyrus were small trading vessels which had no difficulty in sailing up the river (see no. 59012 and P. S. I., 594), and which could even be used for transporting corn from the χώρα to Alexandria (P. Edg., 12, introd.).

5 παρ' ἡμῶν ἑκαστός ἀργυρίου δραχμὰς εἴκοσι.  
ἔρρωσο. Λκς, Ὑπερβερε κε.

VERSO :

Λκς, Ὑπερβερεταίου. Ζήνωνι.

ε

Line 8. I do not know what the ε means. It can scarcely be equivalent to πέμπτη φθίνοντος, while to suppose that Zenon had been numbering the letters received by the same mail would be too far-fetched.

BIBL. : *Journal d'entrée du Musée*, no. 40449; P. Edg., no. 2.

59003. Sale of a girl slave. — o m. 295 × o m. 21. — Date : April-May, 259 B. C. (pl. II).

A duplicate deed of sale, attested by six witnesses. The inner text was, as usual, sealed up separately. Three seal-impressions on clay were still adhering to the strings of fibre when the papyrus came into our possession, the subjects being : 1) head of Herakles to right; 2) upper part of winged goddess with left hand raised holding sceptre; 3) indistinct. The writing is across the fibres.

The text records the sale of a little girl called Sphragis, perhaps a Babylonian. The seller was Nikanor, the buyer Zenon, and the price paid was fifty drachmæ. The sale took place in the land of Ammon, in a place called Birta, which has been identified by Père Vincent with the ancient site known as Araq el Emir. Several of the persons mentioned in the text are said to be cleruchs belonging to the troops of Toubias, an Ammonite chief of the great Toubiad family, which played a prominent part in Palestinian history (see the articles cited below). Toubias, however powerful in his native district, was a loyal subject of Ptolemy and cultivated the friendship of the minister Apollonios. The position of the cleruchs is not quite clear. One may suppose that the king found it advisable to keep a military force on the east side of the Jordan, to control the country and protect the frontier, and that the soldiers were put under the command of the native chief. Apparently they had allotments in the neighbourhood of his stronghold; but even if these were parcelled out from his land, they were probably held as a gift not from Toubias himself, but from his overlord the king.

μαίου καὶ τοῦ υἱοῦ Πτολεμαίου ἐτους ἐξδόμου καὶ εἰκοστοῦ,  
κανηφόρου Ἀρσιωνῆς Φιλαδέλφου τῶν ὄντων ἐν Ἀλεξανδρείαι,  
μανίτιδος. ἀπέδοτο Νικάνωρ Ξενοκλέους Κνίδιος  
ἡνῶνι Ἀγρεοφῶντος Καυνίω τῶν περὶ Ἀπολλώνιον  
ἡνῶνι ἢ  
5 [ἦι] ὄνομα Σφραγίς ὡς ἐτῶν ἐπὶ δὲ δραχμῶν πεντήκοντα.  
κληροῦχος  
τῶν Τουβίου [τῶν Τουβίου ἱππέων κληροῦχος]. μάρτυρες



- [τῶν Τουσίου ἱππέων κληροῦχος], Πολέμων Στράτωνος  
 ὕχος, Τιμόπολις Βοτέω Μιλήσιος, Ἡράκλειτος Φιλίππου Ἀθηναῖος,  
 [ατος Διονυσίου Ἀσπένδιος, οἱ τέσσαρες  
 10 ]ήν.  
 [βασιλεύοντος Πτολεμαίου τοῦ Πτολεμαίου καὶ τοῦ υἱοῦ Πτολεμαίου ἐτους  
 ἐξδόμου  
 καὶ εἰκοσίου, ἐφ' ἱερέως Ἀλ]εξανδρου καὶ Θεῶν Ἀδελφῶν, κανηφόρου  
 Ἀρσινόης Φιλαδέλφου  
 τῶν ὄντων ἐν Ἀλε]ξανδρείᾳ, μηνὸς Ξανδικοῦ, ἐν Βίρται τῆς Ἀμμανίτιδος.  
 [ἀπέδοτο Νικάνωρ Ξ]ενοκλέους Κνίδιος τῶ[ν] <sup>περὶ Τουσίαν</sup> [[Τουσίου ἱππέων κληροῦχος]  
 15 [Ζήνωνι Ἀγρεοφῶντος] Καυνίῳ τῶν περὶ Ἀπολλώνιον τὸν διοικητὴν  
 [παιδίσκην Βαβυλῶ]νιον ἦι ὄνομα Σφραγὶς ὡ[ς] ἐτ]ῶν ἐπὶ δραχμῶν πεντή-  
 κοντα.  
 [.....]ος Ἀνανίου Πέρσης [τῶ]ν Τουσίου [[ἱππέων] κληροῦχος.  
 [μάρτυρες [.....]ος Ἀγάθωνος Πέρσης] Πολέμων Στράτωνος Μακεδῶν,  
 [[οἱ δύο] τῶν Τουσίου ἱ]ππέων κληροῦχοι, Τιμ[όπολις Βοτέω Μιλήσιος,  
 20 [Ἡράκλειτος Φιλίππου Ἀθηναῖος,] Ζήνων Τιμάρχου [Κο]λοφώνιος, Δημό-  
 στρατος  
 [Διονυσίου Ἀσπένδιος, οἱ] τέσσαρες τῶν περὶ Ἀπολλώνιον τὸν διοικητὴν.

## VERSO :

ὡνὴ παιδίσκη[ς]

- Line 11. One of the latest instances in which the *uís* appears in the protocol. The formula was changed about the beginning of regnal year 27 (early summer of 259 B. C.).
- Line 13. The names of the eponymous priest and priestess, who probably assumed office at the beginning of the regnal year, were not yet known in Palestine. As is frequently, but not always, the case in such deeds, the day of the month is omitted; see LEWALD, *P. Frankfurt*, p. 12.
- Line 16. The letter before *ωνιον* in line 5 is either λ or α. My former restoration *τινὰ ὦνιον* is unsatisfactory and I have ventured to suggest *Βαβυλώνιον*.
- Line 17. Read *βεβαιωτής* (Wilcken) or perhaps *ἐγγυος ὁ δεῖνα*.
- Line 18. The letter before *ωνα* seems to be ι or ν. The space is scarcely sufficient for ὁ δεῖνα τοῦ δεῖνα τῶν περὶ Δ]ίωνα, but the patronymic may have been omitted; or -ωνα may be a genitive. For *δικαστής*, compare no. 59006, l. 25.
- Line 19. Read *κληροῦχος*.
- BIBL. : *Journal d'entrée du Musée*, no. 48450; *P. Edg.*, 3; *Revue biblique*, 1920, pp. 161-202 (Vincent); *Archiv*, VI, p. 449 (Wilcken); *Sitzungsb. der Berl. Ak.*, 1921, pp. 663-671 (Gressmann); *Archiv*, VII, pp. 61-64 (Willrich); *Byz.-Neugr. Jahrb.*, 1921, p. 275 (Deissmann).

## 59004. A flour account. — 0 m. 18 × 0 m. 16. — Date : 259 B. C. (?) (pl. I).

This is an account of the quantities of flour received and used by a party travelling in Palestine. It probably belongs to the beginning of year 27, or the early summer of 259 B. C., when Zenon was himself in Palestine in Apollonios' service. The first column gives a list of eleven towns in which flour was obtained; and this geographical list forms the main interest of the document, especially as there is a presumption that the towns are mentioned in the order in which they were visited. The second column and the two columns of the verso state what quantities were given out from time to time, to bakers and other persons, in a period of about four months, from Audnaïos to Xandikos.

The papyrus seems to be nearly complete, though damaged at top and bottom. The writing is along the fibres on the recto and across them on the verso. The account has been checked over and the entries ticked off, the cancelled entries being enclosed in round brackets (represented in my transcription by double square brackets).

The itinerary has been studied by Père F. M. Abel in a very learned and instructive article (see bibliography), but on several points there is still some doubt.

## Column I.

	ἀλεύρων	
	ἐν Στράτων[ο]ς π ἄρ ε	
	ἱεροσολύμ[οις]	ς
	ἐν Ἐριχο[ῖ]	ε
5	ἐν Ἀβέλλοις	γ
	Σουραβιτ. . . οἰς	ἄρ θ
	Λακάσοις	ιδ
	Νόη	ι
	Εἰτουι	ζ

- Line 5. Perhaps the Abile opposite Jericho. But Abel prefers to identify it with Abila or Abella in the Decapolis near Gadara.
- Line 6. Identified with Umm es-Surab by Abel, who suggests the reading *Σουραβιτηνοῖς*. The fourth last letter is more probably τ or λ (e. g. *Σουραβιτυλοῖς*).
- Line 7. For Lakasa Abel proposes el-Kisweh near Damascus. It is probable that this region still belonged to Egypt (see note on no. 59006, 20), but the identification is nevertheless doubtful.
- Line 8. Probably Nawa in the Hauran.
- Line 9. The last letter is either ι or ς and the second last letter looks like τ or ν, as there is a horizontal stroke above it. Regarding this stroke as accidental we might read *Εἰτοῖς*. Possibly Heit in the Hauran (this and other suggestions in ABEL, *art. cit.*).



10 Βαιτιανάτοις ιδ  
Κυδίσει β  
ἐν Πολεμαίδι δ  
| ἄρ οθ δ /  
ἀναμετρούμενον  
15 τῇ τεσσαρακοντα-  
χοινικῷ ἄρ ἡ ἀρτάβη  
∠δ' / ἄρ υθδ'

## Column II.

ἀπὸ τοῦ σιτοποι[ηθέντος σίτου  
...[ ] ἄρ ∠]  
Πολεμοκράτει τῷ  
20 . . . ματου ἀδελφῷ σεμιδ  
[[ἀλεύρων ἄρ ∠]  
ἱ Ἑρμώνακτι σεμιδάλιος ἄρ ∠  
15 ἱς Ἀν[τ]ιλέοντι συνετέθη  
ἀπὸ τοῦ σι- σεμιδάλιος ἄρ [[α]] ἄρ ∠  
τοποιοηθέντος [[ἀλεύρων ἄρ ζ]]  
σίτου 25 κβ [[Ἀμεινίαι ἀλεύρων ἄρ α]]  
κζ Ἀπε[λ]λεῖ σεμιδάλιος ἄρ ∠  
Περιτίο[υ] τοῖς παρὰ  
Ῥ[α]ς[βή]λου ἀλεύρων ἄρ α  
30 κζ Μέλ[ανι] τῷ ἐξ Ἀλεξανδρείας  
σε[μιδά]λιος ἄρ α  
Δύσ[τ]ρο[υ] κ[ ] ἀνορι ἀλεύρων ἄρ ∠  
]ῖ ἀλεύρων ἄρ ∠  
]ει ἀλεύρ ἄρ ∠  
35 ]άλιος ἄρ α  
κ. [ ]δάλ ἄρ ∠<sup>3</sup>

Line 10. Probably Bethanath, though the reading is not quite certain and in two other papyri (no. 59011, 8 and P. S. I., 594) we find the transliteration Βαιτανάτοις.

Line 11. Kedesh, probably of Galilee.

Lines 13-17. The words δ / and ἡ ἀρτάβη ∠δ' have been added, unnecessarily. The amounts received, in column 1, are given in artabs of 30 choinikes, but in the remainder of the account the unit employed is the ἀνηλωτικὸν or artab of 40 choinikes.

Line 18. ἄρ ∠ : or α ∠.

Line 30. The two last letters of Ἀλεξανδρείας are not properly written out.

Line 32. Perhaps Νικάνορι.

## VERSO.

## Column I.

Φίλωνι σεμιδάλιος ∠ δ' <sup>δ</sup>χ  
40 ἀλεύρων ἄρ γ ἐξ ὧν ἐγενήθ ἄρ β  
]λαμέδοντι σιτοποιῶι  
ἀλεύρων ἄρ α ∠δ'  
Ξανδικοῦ α  
Κλέωνι ὑποκριτῇ  
45 ἀλεύρων ἄρ α  
γ τοῖς παρὰ Ῥαβδήλου  
σεμιδάλιος ἄρ ∠  
ἀλεύρων ἄρ ∠  
ξ Φίλωνι σεμιδάλ ἄρ ∠  
50 ἀλεύρων <sup>ε</sup>χ  
η Νικίαι ἡγεμόνι  
ἀλεύρων ἄρ ∠  
Φίλωνι σεμιδάλ ἄρ ∠  
ια Φίλωνι σεμ[ι]δάλιος δ'  
55 ιβ Φίλωνι σεμ[ιδάλι]ος ἄρ ∠  
ις Φίλων[ι σεμιδάλ]ιος <sup>δ</sup>χ  
ιθ [ ἄρ] α

## Column II.

] χ ι.  
].[ ]ωνας <sup>δ</sup>ε. <sup>δ</sup>χ  
60 ] ἄρ ζ <sup>δ</sup>χ  
] τοῖς παρ' Ἀπολλοδότου  
κδ κ[αῖ κε ἀλεύρων <sup>ε</sup>χ  
Φίλ[ωνι σιτο]ποιῶι ἀλεύρων ἄρ β ∠<sup>η</sup>χ  
.[ ἐ]ξέβη ἄρ β  
65 ] <sup>ε</sup>χ  
[σεμ]ιδάλιος ἄρ α  
τοῖς [σ]ω[α]ραχγενομένοις ἐπ[ι]τασων

Line 41. Λαμέδοντι : not Λαομέδοντι.

Line 58. ι. : perhaps ∠ for (τούτων).

Line 59. The reading is uncertain and the meaning of the underlined ιε obscure.

Line 67. The third last letter is either σ or γ. ἐπὶ τὰς ὠν(ας)?

70      τ[αρά] Μελησιππου ἀλεύρων      ἄρ α  
          Ζαβε[ι]νᾱ ἡμιονίτηι ἀλεύρ      ἄρ α  
          Νίκ[ω]νι πόρῃσιν ἀλεύρ      ἄρ Ζ  
     κς Φίλωνι ἀλεύρων      ἄρ β  
          σεμιδάλιος      ἄρ α  
     κζ σιτοποιῶι  
          ἀλεύρων ἄρ β  
 75      καὶ ὡπράται Νίκωνι  
          ἀλεύρων ἄρ εΖ ἀν(ἀ) τ δ  
     κη Φίλωνι σιτοποιῶι  
          ἀλεύρων ἄρ γ  
                  ] ἄρ Ζ

BIBL. : *Journal d'entrée du Musée*, no. 48451; *P. Edg.*, 71; Abel in *Revue biblique*, 1924, pp. 566-574; *Archiv*, VII, p. 293 (Wilcken and Alt).

**59005. Fragment of an account.** — o m. o56 × o m. o65.

Apparently not part of no. 59004, but by the same hand and no doubt of about the same date. Written across the fibres.

[.] . [ σ]εμιδάλιος χ  
[δάλιος ᾿χ  
[δαρσowi σεμιδάλ ἀρ ε  
[δάλιος ᾿χ

5 Φ[ίλων σιτοποιοῖς  
[μέδων  
Ἱεροσολ[ύμοις ἀλεύρ ἀρ β  
πα[ρά Τουβίου ἀρ α  
[ωτι ἀρ α<δ'

*Line 6.* Λα]μέδων or Λαο]μέδων; see no. 59004, l. 41.

BIBL. : *Journal d'entrée du Musée*, no. 48452.

59006. **Account.** — o m. 305 × o m. 33. — Date : probably 259 B. C.

Written along the fibres and folded vertically. The verso is blank. The list has been checked, most of the names in the first two columns having a slanting stroke against them on the left, while one or two entries are bracketed, a sign that they are to be counted as cancelled.

The papyrus gives a list of persons to whom pickled fish, *σπόμβροι*, had been sold or given out from the store, somewhere in Palestine and probably not far from Gaza (see l. 64). From the titles borne by several of these persons, *ἀκροφύλαξ*, *ἀρχυπηρέτης*, *φυλακάρχης*, *γραμματεὺς*, it may be inferred that most of them belonged to a military garrison stationed in these parts. It is possible that in line 2 we have the termination of the name of their garrison town; for *Ἰμναι* may be an earlier transliteration of the word which appears in Greek authors in the form of *Ἰάμνεια*. In col. 3 most of the fish are given out to the cook, probably for the dinner-table of Zenon and his companions, and in lines 64-66 we have a brief record of a journey from the coast to the district of Idumea. It may have been on this occasion that Zenon bought the slaves about whom he writes in no. 59015, verso.

*Column I.*

	]	σκόμβρους	
	]	πναι	
	]	ωι	ς
	]		δ
5	]	ωι ἀκροφύλακι	δ
	]	δρωι	δ
	]		δ
	]	ώρωι	δ
	]		δ
10	]		δ
	]	συνθεῖναι	
	]	.ίωι	κ
	]		δ
	]		δ
15	]	ωι	δ
	[		]
		Κλεάνακτι	δ
		Μνασιλαίδαι	δ
		Διονυσίωι τῶι	
20		ἐγ Δαμασκοῦ	δ

*Lines 1-2.* E. g., δεδώκαμεν σκόμβρους [τοῖς ἐν ἱε]μναι. The first of the remaining letters in line 2 looks like π, but might also be μ. ἱεμναι occurs in a mistranslated passage of the LXX (Josh. 15, 46).

*Line 5. ἀπροφύλακι* : see POLYB. V, 50, 10; DITTENBERGER, *O. G. I. S.*, 254, note 5.

*Line 20.* It seems probable from this entry that Damascus was still included in the Ptolemaic empire. On the date of the expulsion of Dion, see BOUCHÉ-LECLERCQ, *Hist. des Lag.*, I, 176; Beloch in *Archiv*, II, 231; SVORONOS, *Münzen der Ptol.*, 192 seq.



οὐχ ὧδε	Ἀρτεμιδώρῳ τῷ	
	παρὰ Καλλικράτους	δ
	Μιλτιάδῃ φυλακάρχῃ	δ
25	ἱ [Ἰερωνύμῳ	δ]
	Νόσσῳ δικαστῇ	δ
οὐπω	Ἀπελλεῖ τῷ παρὰ τοῦ	
	βασιλέως	δ
	Δάνδῃ	δ
	Χάρητι	δ

## Column II.

[ / ρ λ α ]

30	Μουσαίῳ γ	μαγείρῳ δ
	Ἡρακλείδῃ τῷ ἀγα-	
	γόντι γ	
	Προνῷ γ	
	Μενοιτίῳ γ	
35	Λάμπωνι γ	
	Κιδραμύῳ γ	
ι	[Ἀγάθωνι γ]	
	Διονυσόδωρῳ	
	τῷ παρὰ Καλλι-	
40	κράτους γ	
	Ὠδάρῃ γ	
	Ζήνωνι β	
	Πύρρωνι β	
	Λέοντι β	
45	Φιλοκλεῖ β	
	Ἀρίστωνι β	
	some figures deleted	

## Column III.

50	Πραταλίῳ δ	
	Ταυροσθένει δ	
	Ἀπολλωνίδῃ γραμμα(τεῖ) δ	
	Χαβρίῃ ἀρχυπηρέτῃ δ	
	Καλλισθένει Πύθωνος [δ]	
	ἀδελφῷ δ	
55	ιβ εἰς μαγειρεῖον δ	
	ιγ εἰς μαγει(ρεῖ)ον δ	
	ιδ μαγείρῳ ε	
	ιε μαγείρῳ ε	
	Ὠδάνῃ ε	
60	ις μαγείρῳ ε	
	τῇ Ἀντιόχου γυναικί ε	
	τῇ Φιλοκράτους ε	

Lines 21-22. The entry has been bracketed, but the brackets seem to have been sponged out. The marginal note means 'not here'.

Line 23. φυλακάρχῃ : see DITTENBERGER, *O. G. I. S.*, 754, 5.

Line 24. The marginal note is οὐ, and the entry is bracketed. So also l. 37.

Line 25. δικαστῇ : compare no. 59003, 18. Probably a Greek judge with jurisdiction in cases in which members of the Greek community were concerned.

Lines 31-32. Probably Herakleides the συνωριστῆς (*P. S. I.*, 406).

Line 35. ω over ρ.

Line 52. ἀρχυπηρέτῃ : see DITTENBERGER, *O. G. I. S.*, 754, 7 and LESQUIER, *Inst. mil.*, p. 101. The 'chief paymaster'.

ιζ μαγείρῳ ε	κγ εἰς Ἀδάρεον ε
εἰς Γαζαίων λιμένα	κε εἰς μαγειρεῖον δ
ιη μαγείρῳ συνετέθησαν β	
ἐν Μαρίση	
65 κα Διονυσόδωρῳ β	/ σ κ δ

Line 64. Strabo, 759 : εἴθ' ὁ τῶν Γαζαίων λιμὴν πλεσιόν· ὑπέρεται δὲ καὶ ἡ πόλις ἐν ἐπὶ ἁ στάδιοις. The place is likewise mentioned in *P. S. I.*, 863 (g).

Bibl. : *Journal d'entrée du Musée*, no. 48454.

59007. Fragments of an account. — (a) 0 m. 19 × 0 m. 105; (b) 0 m. 12 × 0 m. 09.

These are two out of several decayed and discoloured fragments of a long account, stating the quantities of wine given out day by day to certain persons. It resembles 59006 and probably<sup>(1)</sup> belongs to the same series. The other fragments are so mutilated that I do not transcribe them. One of them contains the entry οἶνον Σικελικοῦ βικίον, and in another we find μέλιτος Χαλκεωνίου καψάκ(ης).

(a)

(b)

ἵππῳ ἄρμα[	[μ]αγείρῳ κο η
μαλακοῦ κο(τυλαι) β	Ἀρτεμιδώρῳ κο γ
Ἀρτεμιδώρῳ κο γ	μαγείρῳ κο η
/ κο ε μαλακ β	Ἀρτεμιδώρῳ κο γ
5 προειρέθη εἰς τὰ καθ' ἡμέραν	5 [ε]ἰς τὰ καθ' ἡμέραν βανωτὸς α L
οἶνον βανωτὸς α L	μαγείρῳ κο η
μαγείρῳ κο γ	Ἀρτεμιδώρῳ κο γ
Ἀρτεμιδώρῳ κο γ	μαγείρῳ κο η
Νικάνορι μαλακοῦ κο α	Ἀρτεμιδώρῳ κο γ
	10 ].ικλεῖ Ἀνδροσθένει
10 μαγείρῳ κο γ	].ι Ἀρτεμιδώρῳ
Ἀρτεμιδώρῳ κο γ	
Νικάνορι μαλακ κο α	

Line 1. ἄρματίτῃ or some such word, rather than a proper name. The horse was probably undergoing medical treatment.

Line 2. The figures are written throughout above the κο.

Lines 5-6. These lines and the similar entry in (b) have been added. προειρέθη for προηρέθη. The symbol L is equivalent to τούτου.

<sup>(1)</sup> Mr. H. I. Bell adds that the Palestinian origin of this account is definitely proved by the place-names in *London Inv.* 2358, which is evidently part of the same document.



(a)

]ωι α  
 [μ]αγείρωι κο ς  
 15 [Ἀρ]τεμιδώρωι κο γ  
 [Νικά]νορι μαλακ κο α  
  
 [μαγεί]ρωι κο δ  
 [Ἀρτε]μιδ[ώρωι

Line 14. The cook's allowance, not being for his personal consumption, varies from three to eight κοτύλαι. Cf. no. 59006, col. 3.

BIBL. : Journal d'entrée du Musée, no. 48455.

59008. Account. — o m. 275 × o m. 385. — Date : about 259 B. C. (pl. III).

This is for the most part an account of the quantities of bran given out for the use of mules, camels and donkeys in Palestine, in the autumn of a certain year, perhaps 259 B. C. It has been much corrected, but probably by the original writer. Herakleides the *συνωριστής*, the author of *P. S. I.*, 406, appears again in column 2, and in column 3 we find a reference to a journey to the Hauran. The animals mentioned in column 2 were no doubt being used for travel and transport, not for agricultural work.

## Column I.

Only the following endings are preserved : ]ροκλέους, ].σθαι, ].ῖα, ]:ε, ]αι, ]νωι, ]ἡμέρας, ]ν

## Column II.

τῆς ἡμέρας ὅτε μὲν χ ὅτε δὲ χ  
 παρὰ μέρος λαμβάνειν τοὺς ἡμιονηγούς  
 πρόσταγμα εἰληφέν  
 καὶ τῶν ἀχύρων τῶν λαμβανομένων  
 [[ἀπὸ Γορπιείου νουμηνίας ἕως Ὑπερ]]-  
 5 τῆς ἡμέρας ἀγγεῖα ιβ ἀπὸ α τοῦ [[Ἑπ[ερ]έρε]-  
 [[ταίου]] ἕως λ τοῦ Ὑπερβερεταίου  
 [[βερεταίου λ τῆς ἡμέρας]]

Line 1. Read χ(οίνικας) δ and χ(οίνικας) γ. An allowance of corn, whether for the mules or for the muleteers.

Line 3. πρόσταγμα εἰληφέν : 'has got an order' to draw so much per day.

Line 4. This line is bracketed; the other cancelled lines are deleted in the usual way by a stroke of the pen.

Line 5. ἀγγεῖα here means 'sacks'.

ἡμερῶν [[ξ]] νθ  
 [[ἀχύρων ἀγγε[ῖα ιβ]] / ἀγγεῖα ψ[[κ]]η  
 10 ἀπὸ τούτων ἀνα[φ]ε[ρ]εῖ ἀνηλωκῶς  
 [[τούτων ἀνη[λί]σκειν]] εἰς συνωριστάς  
 συνωριστάς  
 τῆς ἡμέρας  
 ἡμιόνους . [ἀγ]γεῖα γ  
 καὶ νωτοφόροις [ἀγγεῖα γ  
 καὶ καμήλοις [ ἀγγεῖα β  
 τῆς ἡμέρας  
 15 ὄνοις ἕως π τ[οῦ Γορ]πιείου ἀγγεῖα [γ]  
 / ἀγγεῖα φ[μ] λ[οιπὰ ρπ  
 Ἡρακλείδης δ[έ] φησιν εἰληφέναι ἐμ Πτολεμαίδι  
 [ ]μερ[ ] / [ ]. κζ [κ]αὶ πλανη-  
 The rest of the column is missing.

## Column III.

[[περὶ δὲ τῶν ἀχύρων τῶν παρὰ  
 20 Μιλκίου ἀγγείων συν  
 οὐ φησιν Ἀγάθων ἐκτεταμι-  
 εῦσθαι· ὁ δὲ ὑπομένει  
 χειρογραφεῖν [σο] μὴν μηδενὶ  
 δεδοκέναι μ[ήτ]ε πεπρακέν[αι].  
 25 κ[αὶ] εἰς Αὔρανα βα[δ]ίσαι Ἀγνόθε[μιν]  
 καὶ Πατροκλῆν ἀποστέλλαι  
 ἡμιόνους καὶ τῶν ἡμιονηγῶν δύο.]]

παρὰ Μιλκίαι  
 ]γραφέντα αὐτῶι ἀχύρων ἀγγεῖα) συν  
 ]ρτον Ἀγάθων ἐκτεταμιεῦσθαι  
 30 ]ε δὲ ὑπομένει χειρογραφεῖν

Line 8. Two consecutive months in the Macedonian calendar contained as a rule 59 days.

Line 10. ἀπὸ added afterwards.

Lines 11-12. *συνωριστάς* here does not mean the drivers, but qualifies ἡμιόνους, 'carriage mules' as opposed to *νωτοφόροις* 'pack mules'.

Line 16. The total was probably φμ rather than φκη, the corrections in lines 8, 9 being made later. The π at the end of the line has been corrected.

Line 18. Apparently ἡμερῶν rather than ἡμέρας, but not quite certain.

Line 28. Perhaps τὰ δὲ ἀναγραφέντα or παραγραφέντα. Apparently Μιλκίαι, though Μιλκίου is just possible.

Line 29. The first letter after the lacuna is either ρ or ο. Perhaps καὶ τὸν χόρτον.

Line 30. οὐ φησιν is required, but may possibly have been interpolated.

]λωται καὶ οὐτε πέπρακεν οὐτε  
 δ]έδωκεν οὐθενί.  
 [εἰς Αὔρα]να δὲ ἐφαίνετο Ἀγνόθεμις  
 ηκ  
 [ἀπεδη]μῶς καὶ μετ' αὐτοῦ ἡμίονοι  
 35 [καὶ ἡμιονη]χοὶ δύο.

VERSO.

λημμα [ + ] ἥωγα<sup>β</sup>χ

ἀνήλωμα μέχρι τοῦ  
 Ἀλέξιος ἐλαίου + Ᾱ Ἀ—χ [ ] [ ] [ ]  
 ὑπε[ρ]ανηλίσκει + Ᾱ [ ] [ ] [ ] [ ] [ ] [ ]

Line 31. [ὥς οὐκ ἡνῆ]λωται?

Line 32. [δωρεὰν δ]έδωκεν?

Line 34. The form ἀποδεδήμηκα was also used (*P. Edg.*, 82, 4).

VERSO. This note, which is in a smaller hand, has no obvious connection with the recto. It is a private calculation, much corrected. For Alexis, see no. 59077.

BIBL. : *Journal d'entrée du Musée*, no. 48456.

59009. Fragments. — (a) 0 m. 115 × 0 m. 07; (b) 0 m. 145 × 0 m. 10; (c) 0 m. 085 × 0 m. 13.

These three fragments of a trading account, or accounts, resemble no. 59008 in hand-writing and appearance, and they clearly belong to the Palestinian group. On the verso of (a) and (b) are some fragmentary remains of a later account in a different hand, mentioning Komoapis, Dionysios, Orseus (?), Herakleides and the months Mesore, Thoth, Phaophi. *P.S.I.*, 628, in which there is mention of Διοδῶρου τοῦ ἐπὶ τῆς λιβανωτικῆς, seems to be a piece of the same document.

(a)

δι[  
 φ[  
 κ[  
 ρ[... ]ου α  
 παρὰ Ζηνοδώρου  
 πατρὸς Ἀββαίου

(b)

Column I.

Three endings : ]ν, ]λ, ]·αιον.

Column II.

ζ[

δορκαδ[έων  
 ἐν Γάζη [  
 παρὰ Ἐλ[  
 ἐν Γάζη[  
 λιβάνου[  
 ζύρνης[

(c)

]νου[·].[  
 ].ηκένα[  
 ]οντο παρὰ[  
 εἶναι ἴσον

καὶ τὰ καταλιμπ[ανόμενα  
 ἀποψήματα τ[

BIBL. : *Journal d'entrée du Musée*, no. 48459.

59010. Account. — 0 m. 19 × 0 m. 32. — Date : about 259 B. C.

This papyrus gives an account of the money handled and used by a commercial agent, who had been travelling between Alexandria and the Syrian coast, visiting the towns of Sidon and Askalon. It may have been written abroad (see ll. 10-11), but this is not certain. Zenon was neither the agent nor the writer (see l. 12). The total at the end shows that we have only recovered part of the whole account. The writing is along the fibres and the verso is blank.

Column I.

].                    τ[ ]  
                          ηνος            τ γ  
                          ωφ]είλησας  
 [ ].[            ].[ ]τον            τ γ =  
 5 καὶ τὸ δάνειον ὃ ἐκομίσω

Line 1. τ[xy], if this line began a new paragraph.

Line 5. ἐκομίσω : 'recovered' is the usual sense of this word in connection with a loan. The money may have been lent to the ναύκληροι by the writer.

Catal. du Musée, n° 59001.



παρὰ τῶν ναυκλήρων τ σξ σθθ =  
 [κ]αὶ τούτων τόκον τ λβ,  
 [κ]αὶ τὸν ἀπ' Ἀλεξανδρεί-  
 [α]ς τόκον τ λς,  
 10 καὶ ὅτε ἔπλεις εἰς Ἀλε-  
 ξάνδρειαν τ υκ  
 [[ᾶς Ζήνωνι τ ξ]]  
 [ᾶ]ς εἰς Σιδῶνα τ ξ  
 [σ]ύκων τ ας  
 15 [ᾶ]ς Ἰχεςίωι τ ξ  
 [.]. . . . τ ζ,  
 [ ]. κί.ι τ βς—χ [[ι]ς—]]

## Column II.

ε. του. [ τῶν . . . . .  
 [[ ξ ὧν Ζήνων  
 20 χαρτῶν τ μ  
 κριθῶν ἀρ ι ἀν(ᾶ) βς = / κη =  
 ἄλλας τ η ᾶς ἐν Ἀσκάλωνι  
 ἄλλας καμήλων τ κδ  
 καὶ εἰς ἀνήλωμα τ η ὧν ὄρκον δέδω(κας)  
 25 συρίας τ ς

Line 7. τούτων or τούτων. The interest amounts to  $\frac{1}{8}$  of the loan, but the rate is not stated. On the subject of marine loans, see Wilcken in *Aeg. Zeitschr.*, vol. 60, pp. 93, 100.

Line 12. Bracketed. The last six lines of col. 1 are smudged and difficult to decipher.

Line 15. The reading is doubtful. Hikesios was an agent of Apollonios, stationed abroad (*P.S.I.*, 325, 558).

Line 17. E. g., καὶ ᾶς Μιλκίαι.

Lines 18-20. Reading and restoration very doubtful; but forty drachmæ is a possible price for sixty χάρται.

Line 21. The price of barley seems to have been higher in Palestine than in the interior of Egypt, but in comparing prices the cost of transport has to be reckoned with.

Line 23. For the hire, or at least not for the purchase, of camels.

Line 25. συρίας: cf. *P. Hib.*, 51, 5-6, συρίας λάμβανε ἑξαδράχμους, which is about the same price as here, and see the editors' note on line 3.

τοῦ παιδὸς τ ριβ  
 τὰς ἐκ τοῦ μαρσιππίου τ η  
 σάκκων τ δ  
 λύχνων τ β  
 30 ἀλφίτων τ λ  
 [πα]ιδισκ[α]ρίου τ κ ᾶς τῶι ναυκλήρῳι τ δ  
 [[ ]. . . ον ου ἀρ κδ]]  
 [ ]μίνου κη =  
 [τού]των ἐπιγένημα ρ υ[[. γς]]  
 35 εἰς τὸ αὐτὸ ἴφκδ

Line 31. παιδισκαρίου is doubtful. The word before ναυκλήρῳι might be τῶι, with a corrected τ, or a proper name beginning οἶ and ending in ι.

Line 33. Perhaps κυμίνου, a plant which was cultivated in Palestine (*Isaiah*, xxviii, 27).

Line 34. ἐπιγένημα ρ: this sum, which is included in the total for which the agent is responsible to the writer, may perhaps be the latter's claim for profit on the above outlay (cf. *Wilcken, loc. cit.*, p. 100).

Line 35. δ corrected from ε, or ε from δ.

BIBL.: *Journal d'entrée du Musée*, no. 48458.

## 59011. Fragments of a series of letters. — 0 m. 155 × 0 m. 15.

This papyrus, of which we have only a badly preserved fragment, would have been extremely interesting, had it been complete. The letters, which are well written and comparatively free from corrections, may be either copies or carefully prepared drafts. Those on the recto evidently refer to the Palestinian period of Zenon's career. The second letter in column 1 speaks of Bethanath and Joppa, while the first in column 2 seems to be about a consignment of frankincense and myrrh. Those on the verso are in a similar, perhaps the same hand. They mention Philadelphia, and the second letter is perhaps concerned with the work of the quarrymen there. It reminds us of the correspondence of Kleon on the same subject (*P. Petr.*, II, 4), about which Rostovtzeff has written an interesting but misleading note, based on the unfortunate assumption that the author of *P. Petr.*, II, 4, 2 was Apollonios the dioiketes (*Large Estate*, pp. 162-164).

The writing on the recto is along the fibres, that on the verso runs across them. It is not clear whether the letters on the verso are contemporary with those on the recto or date from a later period (cf. no. 59009).



## Column I.

]ποήσεις [...] ἐπιμελη[θεί]ς  
 ]ος Νίκων[α τὸν π]α[ρ' ἡ]μῖν παῖ[δα]  
 ]ν αὐτῷ δ[ν]τος ὀφειλήμα[τ]ος  
 ]ανησ[....].αι [Ἀπ]ολλωνίωι  
 5 ]..ι οὖν .[. .κ]αλῶς ἐχόντων  
 ].μεν.[. .ν] πρὸ τοῦ ἀγνοήσιν  
 ]ην

]ν διαγραφὴν τῆς ἐμ Βαιτανάτοις  
 ]ν ἥρεσεν ἡ διάθεσις ἀποσ[τε]-  
 10 ]πρὸς Πεισικλῆν καθότι ἡμῖν  
 ]ο ἡμῖν [ ]ν ἔδωκεν ἐν Ἰόπῃ

]ως δεδυνήμεθα εὐρ. .[ ]πο  
 ]εν δὲ σο[ι] καὶ τῶν κα. . . ν

Blank space, below which are traces of  
 several more lines.

Line 1. E. g., καλῶς ποήσεις συνεπιμεληθείς.

Line 5. Perhaps τῶν καλῶς ἐχόντων.

Line 6. Not Ἀγνόημιν. The second letter might be either γ or ι. I hesitate to read  
 ἀγνόησιν, but palaeographically it seems the most probable word.

Lines 8-9. These lines seem to refer to some work at Bethanath, such as the building  
 of a house (cf. P. Edg., 31). In that case διδθεσις might mean 'arrangement' rather  
 than 'sale'.

Line 14. A proper name, rather than κομίσηται.

Line 15. Perhaps Μιναίας (cf. P. S. I., 628, 5).

Line 20. Ἀντιλέοντι: cf. no. 59004, 23.

## Column II.

κομίση...[  
 15 λιβάνου μι.[  
 ἀνχεῖα...[  
 μύρον ροδ[  
 κα[  
 ϕ[

20 Ἀντιλέ[ο]ντι  
 θωρ....[  
 σωμα....[  
 Traces of two more lines

Ἀρτεμιδώρῳ [   
 Traces of two lines

## VERSO.

## Column I.

τὸν χαλκὸν  
 ]παραχρῆμα ἡμιόλιον.  
 [καὶ εὐορχοῦσι μὲν ἡ]μῖν εὖ εἴη, ἐφορχοῦσι  
 [δὲ ἐνόχους εἶναι τῇ]ι ἀσεβείαι.

λατό]μους τοὺς ἐργολαξήσαντας

Lines 1-3. The end of an oath.

Line 4. λατό]μους seems to me more probable than οἰκοδό]μους.

5 τὰ ἐμ Φιλαδελφ]εῖαι ἔργα καὶ πο[λὺ] ὀφείλοντας  
 ]ι Φυλακῆς συγγραψάμενοι  
 ].ι τελέσσονται καὶ τάσσονται  
 ].τ. . . ους μῆνας . . . ε το[ῦ]τον  
 ]ν προσοφείλοντες μην[  
 10 ]ι τῶν λίθων . λλ. . . . .  
 ]το. . . . .

] . . . μμ. . . ων [ἐ]μ Φιλαδελφεί[αι  
 ] . . . ε . . . το[ῦ] Μεμφίτου  
 Fragments of three more lines.

## Column II.

Fragments of two letters, the second of which is addressed to, or from, Artemidoros.  
 The name in the first looks like ]μυσμ[; possibly Μύσι or Ἀρμύσι.

Line 6. Perhaps the contractors were being arrested. The following sentence may  
 have run somewhat like this: συγγραψάμενοι γὰρ ἐφ' ὧι τὰ τε ἔργα ἐπιτελέσονται  
 καὶ τάσσονται. . . . ., οὔτε τοὺς προτέρους μῆνας οὔτε τοῦτον ἀναπεπληρώκασιν.

BIBL.: Journal d'entrée du Musée, no. 48457.

59012. A valuation of imported goods. — o m. 315 × o m. 62. — Date:  
 May-June, 259 B. C. (pl. IV).

This papyrus contains a detailed valuation of a consignment of goods which had  
 passed through the Customs at Pelusium on their way to Alexandria. They were  
 carried on two vessels commanded by Patron and Herakleides, which probably  
 formed part of Apollonios' private fleet. The list is divided into four main sections  
 headed: Ἀπολλωνίου, Ἰατροκλέους, Νικάνορος (the importers or consignees) and  
 ναυτικά (the property of the ship or crew). Within these sections the goods are  
 classed in four grades: ὧν τὸ ἥμισυ, or those which paid 50 per cent import duty,  
 ὧν τρίτη, ὧν τετάρτη, ὧν πέμπτη, or those which paid respectively 33 1/3, 25 and  
 20 per cent<sup>(1)</sup>. In each of these grades again they are subdivided into the articles  
 carried by Patron and those carried by Herakleides. The importance of the text  
 consists in this, that besides throwing some welcome light on Alexandrian com-  
 merce (cf. P. S. I., 428 and 594), it reveals to us, for the first time, the outlines  
 of the Ptolemaic tariff.

The papyrus is not an ἀπογραφὴ or Customs declaration, though it may be based on  
 one. It is an account of the total expenses incurred at Pelusium on behalf of the

<sup>(1)</sup> See also my note on line 127.



various importers. In addition to Customs duty they had some minor taxes to pay: the *ἐκατοστή*, the *τριηράρχημα* and the *διαπύλιον*. The *ἐκατοστή*, which may perhaps have been the local harbour dues<sup>(1)</sup>, was an *ad valorem* charge of one per cent on the total value of the goods. The *τριηράρχημα* and the *διαπύλιον* were assessed separately on each article, the amounts payable being jotted down in the left margin and added up at the end of each section. When two charges appear opposite the same entry (e. g., 104-106), the sum on the right, which was written first, is the *διαπύλιον*, that on the left the *τριηράρχημα*. The latter was an exaction for the upkeep of the navy, and there were various forms of *τριηράρχημα*; here it was a small charge on imported oil, the other goods not being taxed. The *διαπύλιον*, which was an inland toll, was levied in the present case on goods leaving Pelusium for Alexandria; but certain of the articles mentioned in the list, particularly those of small value, were for some reason exempted from payment. It is not quite clear on what principle the charges for *διαπύλιον* and *τριηράρχημα* were assessed (see introduction to *P. Edg.*, 73, of which the above paragraphs are a summary). A fragment of the papyrus, comprising the first half of lines 2-10 and the docket on the verso, is in Florence and has been published, though not *in extenso*, as no. 327 of the *P. S. I.* The writing is along the fibres.

## Column I.

ἐμ Πηλο]υσίωι τίμησις  
[...]. . . [Ἀπολλωνί]ωι καὶ τοῖς λοιποῖς  
τῶν εἰσαχ[θέντων ἐ]ν ταῖς κυβαίαις ἐφ' ἧς Πάτρων καὶ ἐφ' ἧς Ἡρακλείδης[s]  
L κζ Ἀρτεμισί[ου  
5 Ἀπολλωνί[ου ἐφ' ἧς Π]άτρων  
β, γλν[κέως κεράμ]ια ε ἀν(ἀ) ιβ / ι ξ  
γ, ημ[ικαδια ι]α ἀν(ἀ) δ / ι μ δ  
καὶ ἐ[φ' ἧς Ἡρακλείδης]  
ι σησ[τοῦ κεράμιον α] ιβ  
10 α ὄξο[υς κεράμια β] ἀν(ἀ) γ / ι ς  
[α = γλνκέως ἡμ δ ἀν(ἀ)] δ / ι ι ς  
[- α, ἐλαίου λευκοῦ ἡμ α] ι λ

Lines 1-3. The whole heading has been added subsequently and the words καὶ ἐφ' ἧς Ἡρακλείδης are written below the line.

Lines 6-10. The beginnings of these lines are reproduced from a copy sent by Vitelli, the doubtful letters being supplied by me from no. 59013.

Lines 10-12. See no. 59013, 10, 11, 13.

<sup>(1)</sup> On the question of harbour dues, see LEHMANN-HARTLEBEN, *Hafenanlagen*, p. 45, note 1. Cf. also no. 59015, recto, 39-44.

[c -] σ[αμνίον α] ι δ  
[ω]ν τ[δ] ἡμν[συ ι ροβ]  
15 [τ]ούτον τὸ ἡμν[συ ι πς]  
[ἐ]φ' ἧς Πάτρων  
[λε] οἴνου Χι[α ο ἀν(ἀ) ιη] / ι ] Ἀσξ  
α ἡμιχῖα [δ ἀν(ἀ) θ] / ι λς  
[α,] Θάσια [γ ἀν(ἀ) κ] / ι ξ  
20 [καὶ] ἐφ' ἧς Ἡρακ[λείδης]  
γ ισχάδων [κεράμια θ ἀν(ἀ) η] / ι ο β  
λ, οἴνου Χι[α ξα] ἀν(ἀ) ιη] / ι Ἀση  
ι ἡμιχῖα [β ἀν(ἀ) θ] / ι ιη  
β Θάσια [δ ἀν(ἀ) κ] / ι π  
25 ὦν τρίτη Βχκδ  
τούτου τρίτη ωοδ[ι-]  
πδ-

## Column II.

ἐφ' ἧς Πάτρων  
β = μέλιτος Θεαγγελικοῦ ἡμ(ικαδια) ζ ἀν(ἀ) ιβ / πδ  
= Ροδιακοῦ α ιβ  
30 = Ἀττικοῦ σ[α]μνος α ι κ  
= Λυκιακοῦ ἡμ(ικαδιον) α [ι β]  
α ἐλάσσω [α = [ . . ] Κορακησιωτικοῦ ἡμ δ ι μ η]  
ι = Χαλυβωνίου κ. [35 κεραμύλλια τρ[ικόντυλα (?)  
τυρ[ . . ] οὔ Χίου [ἀλλου τυρ[οῦ  
α ταρίχου [δ ὠραίου [40 [ . ] ὑπ[ογαστρίων  
ε βικία [ε] ἀν(ἀ) κ [ι ρ]

Line 13. σ[αφίδος] is a possible reading, but I think less likely. I have restored in the margin the charges for *τριηράρχημα* as well as for *διαπύλιον*; see the total in line 74.

Lines 21-24. For the restorations see no. 59013.

Line 27. πδ- : the sum of the charges for *διαπύλιον* in column 1.

Line 33. See no. 59014, 5.

- γ κυβίων [.] ἀν(ἀ) ις [ ]  
 β σφηνέων [.] ἀν(ἀ) ιβ [ ]  
 κρεῶν σ[υα]γρέων σαλούσ(ι)α β ἀν(ἀ) β [ / δ ]  
 45 γῆς Σαμίας σιάμνοι β ἀν(ἀ) ι / κ  
 καὶ ἐφ' ἧς Ἡρακλείδης  
 = μέλιτος ἡμ(ικάδιον) α ι β  
 c ε καρύων Ποντικῶν Χῖον α χ(οίνικες) ι ι σ- c  
 σκληρῶν φορ[μοί] . ἀρ α δ'  
 50 ἡμιδεῖς α [ἀρ < δ'] / ἀρ β τὴν ἀρ(τάδην) ι β / ι κ δ  
 κόκκωνος [σφυρ δ] ἀρ β τὴν ἀρ(τάδην) ι β / ι δ

## Column III.

- κρεῶν συαγρέων κε(ράμιον) α ι ε  
 βανωτὸς α ι β  
 ἐλαφῶν κε(ράμια) β ἀν(ἀ) γ / ι σ  
 55 αἰγέων βανώτια β [αν.] ι δ  
 σ]φύγγων τραχέων φορμὸς α ι η  
 μα]λακῶν ι β  
 τυροῦ Χῖου σ[αμ]νίον α ι ε  
 [ὦν] τετάρτη [ ι ωνθ- c ]  
 60 τούτου τ[ὸ ἡμυσ[υ]] ετάρτη ι σιδ- c = χ  
 ἐφ' ἧς Πάτρων  
 ἔρια καθαρά ἐν κ[ιστωτῶι] μν(ᾱ) κβ( ? )  
 c χ τὴν μν(ᾱ) ι β[ι] ( ? ) / ι νς- c  
 ὦν πέμπτη [ ι νς- c ]  
 65 τούτου πέμπτη [ ι ι α- c ]

Line 44. σαλούσια : see l. 116 and P.S.I., 428, 55. In no. 59014 the word is written σαλώσια (which should perhaps be read in place of σαλώτια in P. Ryl., 172, 11 and Sammelb., 1, 25). It appears to mean an earthenware, or at least a water-tight vessel.

Line 49. Probably α δ' corrected from < δ', but I cannot quite reconcile the entries in this and the following line with the charges in no. 59013, 6, 7.

Lines 56-57. The total in line 75 makes it probable that there was a small charge here for διαπύλιον.

Lines 62-63. The proposed restoration would give a reasonable price for imported wool (see P. Edg., 107, introd.), but the figure which I have read as β is more like ρ or ι. The sum c x must be the διαπύλιον, but is so small that I suspect it has been calculated by mistake on one mina instead of on the whole amount.

- κεφάλαιον [ὦν] τὸ ἡ[μυσυ ροβ]  
 τούτου τ[ὸ] ἡμυσυ πς  
 ὦν τρ[ίτη] βχκδ  
 τούτο[υ] τρίτη ωοδ-  
 70 ὦν τετάρτη ωνθ- c  
 τούτου τετάρτη σιδ- c = c χ  
 ὦν πέμπτη νς- c  
 τούτου πέμπτη ι α- c / Ἀρπς[ι] = χ  
 τριηράρχημα - c  
 75 διαπύλιον ριβ, τςχ  
 ἑκατοσίη λζ ε / ρμβ, [= χ]

## Column IV.

- εἰς τὸ αὐτὸ ι Ἀτλς- ε [χ] L  
 του  
 τού τετρακοσιασίη ι θ- c  
 λοιπὸν ι Ἀτκζ = c ε  
 80 Ἰατροκλέους ἐφ' ἧς Πάτρων  
 α ταρίχου βικίον α ι κ  
 σιάμνος α ι σ  
 α μέλιτος ἡμ(ικάδια) γ ἀν(ἀ) ι β / ι λς  
 Θ]άσιον α ι λ  
 85 κα]ψάκαι β ἀν(ἀ) η / ι ις  
 σ]ιάμνος α ι σ  
 [ὦν] τετάρτη ριδ L τετάρτη κη  
 διαπύλιον γ  
 ἑκατοσίη α-  
 90 / ι λβ- L υ - c ε λ(οιπὸν) ι λβ, ε  
 [Νικά]νορος ἐφ' ἧς Ἡρακλείδης  
 [α] γλυκέος ἡμ(ικάδια) ε ἀν(ἀ) δ / κ δ  
 [- α] ἐλαίου ἡμ(ικάδιον) α ι λ  
 [ὦν τὸ] ἡμυσυ νδ L τὸ < ι κ ζ

Line 77. L : in the following columns this symbol is equivalent sometimes to τούτου, sometimes to ἀπὸ τούτου.

Line 78. τετρακοσιασίη : a rebate of 1/4 per cent.

Line 90. L υ : sc. ἀπὸ τούτου τετρακοσιασίη.

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## Column V.

95 = ισχάδων κε(ράμιον) α τ η L γ β  
 β μέλιτος ήμ(ικάδια) ε αν(α) ιβ / τ ο β  
 τούτου τετάρτη τ ι η  
 / μ ζ -  
 διαπύλιον τ ε =  
 100 τριηράρχημα -  
 εκατοστή α =  
 / ν δ L υ = λ(οιπόν) ν δ -  
 ναυτικά εφ' ής Πάτρων  
 - α = ελαίου φορω α τ κε  
 105 γ - η άσκοι β με(τρηται) δ αν(α) μ / ρ ξ  
 - γ άσκιον α χ(όες) γ τ ι  
 καψάκαι ια με(τρητής) α τ μ  
 ων τὸ ήμυσυ τ σλε L το / ρ ι ζ  
 διαπύλιον τ θ =  
 110 τριηράρχημα τ α  
 εκατοστή β = ε  
 / ρ λ - [[ε]] L υ γ λ(οιπόν) ρ λ ε  
 ναυτικά εφ' ής Ηρακλείδης  
 = β - ελαίου φορω β αν(α) κε / ν  
 115 - β άσκιον α με(τρητής) α τ μ  
 α οίνου σαλού(σια) β αν(α) δ / η  
 ω[ν] τὸ ήμυσυ γ η L το / μ θ  
 διαπύλιον ε -

## Column VI.

120 τριηράρχημα γ  
 εκατοστή α  
 / ν ε - L υ - ε λ(οιπόν) ν ε = ε

## VERSO.

L κ ζ, Αρτεμισίου.  
 τίμησις ήν ελάδομεν παρὰ  
 Βουβάλου τῶν εισαχθέντων  
 125 Απολλωνίωι εξ Συρίας εις

Line 104. φορω : probably an abbreviation of a word meaning a vessel of some sort.

## Πηλούσιον.

In another place the following figures :

Άροεσχ

ζ

α γ - ε

Line 127. The total import duty on Apollonios' consignment minus the πέμπλη. One might infer from this that the following figures are a recalculation of this item on a lower scale; and in fact ζ stands in the proportion of 1 : 7 1/2 to the value of the wool. The remaining figures ought then to be the difference between the πέμπλη and the suggested duty. The real difference, however, is not α γ - ε but γ γ - ε. Nevertheless I think that the figures relate in some way to the duty on wool.

BIBL. : *Journal d'entrée du Musée*, n° 48460; *P. Edg.*, no. 73; *P.S.I.*, 327; *Archiv*, VII, pp. 293, 294 (Wilcken).

59013. Portorage account. — o m. 17 × o m. 135. — Date : 259 B. C. (pl. III).

The articles mentioned in this account, including the marginal list, comprise practically all the goods imported by Herakleides for Apollonios with a few additional things. The φόρετρον was probably the charge for portorage between the Mareotic harbour and the store-house in Alexandria rather than that at the ports where the cargo was picked up. The few objects not mentioned in the τίμησις appear to have paid no duty at the Customs; but several of them may have counted as ship's furniture, while the others were of small value. Crosses opposite the entries in the left margin of the main account show that the list has been checked over. Written along the fibres.

άνήλωμα εργάταις διά Ηρακλείδου κυβερ<sup>ρ</sup>

Κεῖα ξα αν(α) c	τούτων	φόρετρον τ ε c
ισχάδων κε(ράμια) θ		φόρετρον γ - ε
κρεῶν κε(ράμια) ε αν(α) - ε		φόρετρον τ α γ
5 Θάσια [[ε]] αν(α) c ε		φόρετρον γ c ε
καρύων βασιλικῶν φορμός		φόρετρον γ
σκληρ(ων)		
καὶ ἄλλα β		φόρετρον =

Line 1. Read κυβερνήτου.

Line 2. Note the part symbol, part abbreviation for ήμιωβελιον.

Line 4. See no. 73, col. 3.

Line 5. The ε is bracketed. Thasian jars seem to have been larger than the Chian.

ισχάραι β	φόρετρον — c
[[κλειωτός α	φόρετρον — c]]
10 γλυκέως ἡμικάδια δ	φόρετρον =
ὄξους κε(ράμια) [[δ]] β	φόρετρον =
κόκκωνος σφυρίδες δ	φόρετρον =
ἐλαίου λευκοῦ ἡμικάδιον α	φόρετρον —
σκηνή δερματίνη	φόρετρον τ β;
15 σφόγγων φορμοὶ β	
	τούτων φόρετρον —
σλαφίδος σφυρίδιον α	
/ τ ι γ c ε	

On the left margin the following note has been added in a tiny hand with spaces between the entries :

α οὐκ ἀνα-
φέρει
20 ἡμιχί(α) β̄
οὐκ ἀναφέ(ρει)
σησίον
καρύων
Ποντικ(ῶν)
25 Χῖον α
χόνδρου
σφυρίδα
τυροῦ
σλαμν. .
30 μέλιτος ᾱ
οὐκ ἀνα(φέρει)
ἐσχάραν
μίαν
ἐπίπυρα β
35 διέδρον

Line 8. Read ἐσχάραι. The writer had the word *ισχάδων* in his mind.

Line 9. Bracketed.

Lines 15-16. The obol is apparently the charge for both items.

Line 17. The total includes the charge in line 9, and the charge in line 5 has not been altered.

Line 29. Read σλάμνον or σλαμνίον.

Lines 34-35. Cf. Athen., p. 197, B : *παρετέθησαν δὲ καὶ τρίποδες . . . ὥστ' εἶναι δύο*

κατὰ κλίνην, ἐπ' ἀργυρῶν διέδρων. But in the present case the *διέδρον* may have been merely a seat (see *P. Edg.*, no. 108).

BIBL. : *Journal d'entrée du Musée*, no. 48462; *P. Edg.*, no. 74.

59014. **Porterage account.** — (a) 0 m. 09 × 0 m. 155; (b) 0 m. 22 × 0 m. 155. — Date : 259 B. C.

This papyrus, which is the porterage account for Apollonios' share of the cargo of Patron, is written in the same hand as no. 59013. Many of the goods can be easily identified with those entered in the *τίμησις*. The articles of which there is no mention in the latter, lampstands, beds, table, sideboard etc., were either not subject to import duty or were admitted free because they counted as ship's furniture. The account has been checked over in the same way as no. 59013. Written across the fibres.

The upper part of the account is in Florence and has been published in *P.S.I.*, vol. VII, 867. The readings in the second and third lines have been revised by Vitelli, but ἐ[ρ]χά(ταις) in the fourth line is merely a conjecture of my own.

(a)

ἐδόθη φορέτρων διὰ Πάτρωνος κυβερνήτου  
 Χεῖα ο ἡμιχία δ [Θ]άσια γ  
 τούτων φόρετρον τ ξ = c  
 μέλιτος ἡμικάδια ζ ἐ[ρ]χά(ταις) ; c  
 ἀλλα καὶ σλάμνος  
 τριπόδια ε φόρετρον τ α ; c

καὶ . σλάμνου  
 [[ἡμικάδια ιε μέλιτος φόρετρον ] ; —]]

Fragments of three more lines.

Below is the Cairo portion (b) :

		]=
[ ]ων	φόρετρον	]=
ταρείχ[ο]υ	φ[όρετρο]ν	τ β
κλυκέω[ς] κε "[ια]	φόρετρον	[[ς = c]] ;
5 Κορακησιωτικά δ	φόρετρον	ς —
κλυκέως κε ε	φόρετρον	ς =
κεραμί		
λυχνίων γ	φόρετρον	=
κλεινῶν β	φόρετρον	— c

Line 4. Or perhaps *γλυκέως*. Duty was paid on eleven jars.

Line 5. Jars containing honey from Korakesion in Cilicia.

Line 6. *κλυκέως* : cf. MAYSER, *Grammatik*, p. 170.



τραπέζης καὶ κυλικείου =  
 πυέλου  
 10 [[μακρᾶς]] =  
 σαλωσίων — c  
 [[πέλτης καὶ θωρακείων καὶ κοντῶν ] — c]]  
 ταρίχου  
 βείκων ε φόρετρον ,  
 σπύας ι —  
 15 γῆς φόρετρον ὑδριῶν β — c  
 [[τυροῦ σλάμων γ c]] [[—]]  
 σλασίνχαλκα καὶ ἔμπυρον —  
 / ι ιη = c  
 ις = c

Line 10. Deleted by a circumscribing line.

Line 11. The σαλούσια of no. 59012, 44.

Line 12. Bracketed, the two last symbols having first been partly wiped out.

Line 14. σπύας for σιπύας; compare the forms συβίαι and σιδύαι (P. Edg., 60, 34) and see MAYSER, *Grammatik*, p. 100.

Line 15. The ὑδρίαί are the same as the σλάμοι of no. 59012, 45. The υ has been corrected.

Line 16. Bracketed, — having first been altered to c.

Line 17. σλασίνχαλκα: stands for copper vessels? For the form see MAYSER, *Grammatik*, p. 195. ἔμπυρον (sic) = ἐπίπυρον?

Line 18. c is corrected.

Line 19. Probably the revised total.

Bibl.: *Journal d'entrée du Musée*, no. 48461. See *Annales*, 1924, p. 17 and P.S.I., 867.

59015 (recto). Account concerning a consignment of oil. — o m. 30 × o m.  
62. — Date: 259 or 258 B. C.

The importer seems to have been Apollonios and the account, which is written along the fibres in a large clear hand (cf. no. 59022, pl. VIII), seems to have been drawn up in his office. Its object is to show the value, or nominal value, of the shipment after payment of Customs duty, freight and minor taxes. Some marginal notes have been added in a smaller hand, whether by Zenon or by an accountant. The fact that the oil was carried in Milesian and Samian jars indicates its origin, and a comparison of the account with no. 59012 leads us to believe that it came by sea to Alexandria and was unloaded at that sea-port. The text contains new and interesting information concerning Alexandrian commerce, shipping expenses, Customs duty and the control of imported oil by the royal monopoly. It has been

commented on in the introduction to P. Edg., 75 and will no doubt be discussed more fully and learnedly in future works on Ptolemaic economy. A few errors of reading and restoration in the first edition are corrected below (see *Annales*, XXIV, p. 17).

## Column I.

Two lines lost.

]as  
 ]. η̄  
 [ὑποτιθέμεθα δὲ τὸ κ<sup>ρ</sup>ε] ἐκκαι-  
 [δεκάχουν εἶναι ὥσ]τε γίνεσθαι  
 5 [τὸ πλεονάζον ἐπὶ τῷ δωδεκα-  
 [χῶι μ<sup>ρ</sup>ε ἂντι χ τ]οὺς δὲ  
 [η̄ μ<sup>ρ</sup>ε γίνεσθαι ωπ]η χ' ο̄  
 [ἐχομεν δὲ ὧν ἐνεβάλλοντο]  
 [οἱ ἐπιπλεύσαντες]  
 10 [κεραμίων Μιλησίων ]υθ  
 [Σαμίων]ξζ  
 [ἡμικαδίων Μιλησίων]ριε  
 [Σαμίων]ρξγ  
 [ἐκ τοῦ Θέωνος λέμβου]  
 15 [κεράμια Μιλήσια σ]να  
 [Σάμια δ]

## Column II.

[ἡ]μικάδια M[ιλήσια . .]  
 [Σ]άμια ἡμικά[δια . .]

ἐκ τοῦ Ἀερόπου λε[μβου]

Lines 1-2. The shipment was nominally 1000 metretæ, probably the quantity ordered. Whether merchants were free to import as much as they chose is a doubtful point. The symbol η̄ means 1000, while η̄ stands for 900 (see l. 38).

Lines 3-7. My restoration, without pretending to reproduce the exact words, gives in short compass what seems to be the general meaning of this passage.

Lines 8-13. The shipment consisted of 526 keramia and 278 hemikadia, equal altogether to 665 keramia. To make up the amount of 1000 metretæ, at the original estimate of 18 choes to the keramion, the total required is 666 2/3 keramia, but this difference is negligible.



20 κεράμια Σάμια [ξβ]  
Μιλήσια [ξ]  
ἡμικάδια Μιλήσια[α . .]  
ἡμικάδια Σάμια[ . .]

ἐκ τοῦ η[ κέλητος]  
25 κερ[ά]μ[ια] Μιλήσια ρμ[γ]  
ἡ[μικ]άδια λδ

καὶ ἀγὴν φέρουσιν ἐν τῷι  
Θέωνος λέμβωι κερ(άμια) [Μιλήσ(ια) γ]  
ἡμικάδιον Σάμιον [α]  
30 ἐν τῷι Ἀερόπου κερ(άμιον) Σάμιον α  
ἡμικάδιον Σάμιον α  
ἐν τῷι κέλ(ητι) κεράμια Μιλήσ(ια) β  
ἡμικάδιον Μιλήσιον α

## Column III.

ἐν οἷς ὑποτιθέμεθα μετρ(ητάς) : {χ} L  
35 σύνηκται μετρ(ηταί) β χ(όες) ε  
λοιποὶ μετρηταί ωπα χ(όες) δ  
ὧν τίμησις ἐγ τ νβ λζ τ η̄ ωιβ

τούτου τέλος τὸ ἡμυ[σ]υ λ γ τ η̄ π σ  
διακοσιασλή [τ] σκθ  
40 εὐπλοίας τοῦ μετρ(ητοῦ) c / τ ογ = c

Line 24. η[ : perhaps the beginning of a proper name.

Line 27. ἀγὴν φέρουσιν : 'they report breakages'.

Line 28. κερ is written as a monogram; so also κελ in line 32.

Lines 34-35. The writer has forgotten to cancel the χ in line 34 and seems by mistake to have struck out the χ in line 35. The figure ε is, as usual, written above χ(όες), while μετρηταί is abbreviated into μ̄ε̄ρ.

Line 37. The fraction χ(όες) δ has been overlooked.

Line 39. The διακοσιασλή (for the form, compare τετρακοσιασλή in no. 59012, 78) may correspond to the ἑκατοσλή of no. 59012, which I have conjectured to be the local harbour dues.

Line 40. εὐπλοίας : possibly a tax for the upkeep of the Alexandrian light-house (see introd. to P. Edg., 75).

τριηράρχημα

κεραμίων φκ[[δ]] ἀν(ά) — / τ πς —  
ἡμικαδίων σοε ἀν(ά) c / τ κβς = c

ἐπωβελία ὡσαύτως τ ρθς c

45 ναῦλον τῷι Θεώνος κερ(αμίων) συνε ἀν(ά) τ ας — / τ υκε

ἡμικαδίων ρα ἀν(ά) τ α — c / τ ρκς — c

τῷι Ἀερόπου κερ(αμίων) ρκβ τ σγ =

ἡμικαδίων ρμ τ ροε

## Column IV.

τ[ῶι ] κέλ(ητι) κερ(αμίων) ρμγ τ σλζ =  
50 ἡμικαδίων λδ τ μβς

τὸ πᾶν ἀνήλωμα λδ τ χλζ

λοιπα λ γ τ η̄ ροε

## Marginal notes.

- (1) To left of l. 44 : φκας c
- (2) To left of l. 50 : Ἀσθ = c
- (3) To right of l. 36 : ὧν τιμὴ παραμετρομένων εἰς [τ]δ βα[σι]λικὸν τὸμ με(τρητὴν) ἀν(ά) τ μς / λ
- (4) To right of l. 37 : λοι(ποὶ) με(τρηταί) πηζ χ(όες) ζ ὧν (τιμὴ) λη η̄ωνζ
- (5) Above the end of (4) : Ἀωοθ
- (6) Farther down, below col. 4 : ρις χ(όες) γ  
λ α τ με

Lines 41-52. Traces of sponging out and re-writing here and there.

Lines 41-44. For the assessment of the τριηράρχημα, see introd. to P. Edg., 73. The ἐπωβελία is otherwise unknown.

Line 49. There is not room for more than five letters in the lacuna, but the missing name, if there was one, may have been abbreviated.

## Marginal notes :

- (1) and (2) are additions of the minor expenses.
- (3) Unfinished and replaced by (7). παραμετρομένων — βασιλικὸν added above.
- (4) The writer has estimated the shipment as 1000 metretæ, but, instead of deducting the amount lost minus the amount recovered, he has inadvertently deducted the amount recovered, 2 metretæ, 5 choes. In calculating the value he seems to have read the 7 choes as 3. ὧν added above the line.
- (5) Sum of the totals in (4) and line 36.
- (6) Difference between the above totals.



(7) Below, to the right :

οὐ τιμὴ παραμετρομένου εἰς τὸ βασιλικὸν  
 τόμ με(τρητὴν) τ μς / λ ζ ' Γ χ να —  
 5  $\left[ \begin{array}{l} \tau\omega\upsilon\upsilon \text{ 'A με(τρητῶν) τι(μὴ) } \bar{\lambda} \zeta \text{ 'Δ ἀφαιρουμένης δὲ} \\ \tau\eta\varsigma \text{ ἀγῆς με(τρητῶν) } \zeta \chi(\omega\omega\upsilon\upsilon) \zeta \text{ οὐ τιμὴ } \vdash \text{ τμη} = \end{array} \right]$   
 λοι(πά) ἀρ(γυρίου) λ ζ ' Β χ ο α —  
 ἀπὸ τούτου τέλος ἐκ τιμῆσεως  
 με(τρητῶν) π q β χ(οῶν) ε τοῦ μετρητοῦ τ ν β / λ η τ ' Γ ϕ ο ε =  
 τούτου τὸ ἥμισυ λ δ ' Α ψ π ζ [ ] —  
 διακοσιασὶν σν ζ = c  
 10 εὐπλοίας τοῦ με(τρητοῦ) c π β ζ — c <sup>β</sup> χ

(7) The first two lines were added after lines 3-5 had been bracketed, i. e. cancelled. There are mistakes of calculation in lines 5-7. From lines 1-2 we infer that imported oil was handed over to the Crown at the fixed price of 46 drachmæ the metretes and that the importers were not allowed to sell directly to the retailers.

BIBL. : *Journal d'entrée du Musée*, no. 48463; *P. Edg.*, no. 75; Wilcken in *Archiv*, VII, p. 294.

# 59015 (verso). Drafts of five letters from Zenon (pl. V).

These drafts were written by Zenon in Alexandria, on the verso of the oil account, either in the summer of 259 B. C. or at least before the summer of 258 B. C. At Marisa in Idumea, in which district he had lately been travelling (cf. no. 59006), he had bought a number of slaves from the stock of a certain Zaidelos, and three of these had escaped on the journey to Egypt. His agent Krotos had now brought him word that the runaway slaves were reported to be with Kollochoutos and his brother Zaidelos and that a hundred drachmæ was demanded as the price of returning them. The drafts are addressed to various persons either residing in Palestine or connected with Palestine : (1) and (2) to Pasikles and Epikrates, asking them to recover the slaves and hand them over to Straton, Zenon's messenger; (3) to Peisistratos, to keep Pasikles reminded of his duty; (4) and (5) to Epainetos and Ammon, to see that Straton is not interfered with and requisitioned by officious authorities.

From the rewards offered in *P. Par.*, 10 one sees that a hundred drachmæ was not an unreasonable sum to pay for the recovery of three slaves. But if Kollochoutos and Zaidelos, the partners who had lately sold the slaves and were now harbouring the runaways, were also the persons who demanded the money (see note on line 5) there would be a considerable difference, morally and legally, between the two cases.

## Column I.

Πασικλεῖ. εἰ ἔρρωσαι, καλῶς ἂν ἔχοι· ὑγιαίνομεν δὲ  
 καὶ αὐτοί. ἀνήγγελλέν μοι Κρότος γεγραφέναι σε αὐτῶι  
 ὅτι οἱ παῖδες οἱ ἀποδράντες μηνυτρίζουσιντο  
 εἶναι παρὰ τῶι Κολλοχ[ . . . ] τῶι Ζαιδέλ[ου] <sup>οὗτοι καὶ</sup> ἀδελφῶι <sup>ωὶ τῶι</sup>  
 5 καὶ αἰτοίησαν [μνᾶν], ἐφ' ὧι ἀνάξουσιν, ἀργυρίου τ ρ.  
 καλῶς ἂν οὖν ποιήσῃς τῇμ πᾶσαν σπουδὴν  
 ποιησάμενος τοῦ συλληφθῆναι αὐτοὺς  
 [ἵνα καὶ οἱα . . οἱ] καὶ παραδοῖς Στράτωνι  
 τῶι κομίζοντί σοι τὸ ἐπιστόλιον. τοῦτο γὰρ  
 10 ποιήσας εὐχαριστήσ[εις ἡμῖν. [ . . . ] δ' ἂν ἀνηλώσῃς  
 [δῶσ]ομεν. <sup>δ</sup>πεπραμέ[νη δ' ἐστὶν ἀλ]αβασίροθῆκη  
 [ . . . . . ]σαι· εἰ δὲ μὴ <sup>ἐπίσπειλον,</sup> [βούλει, [γρ]άψον]  
 [ὁ δὲ πρ]ι[ά]μενος ἀποδώσει. [καὶ σὺ δὲ ἐάν τινος]  
 [χ]ρεῖαν ἔχη[ις] τῶν ἐν τῇι χώρῃ, γράφε ἡμῖν·  
 15 ποιήσομεν γὰρ φιλικῶ[ς]. ἔρρ[ω]σο.

Ἐπικράτει. ἐπιδημήσαντες ἐμ Μαρίσῃ ἐπρ[ιάμεθα]  
 ἐκ τῶν Ζαιδέλου σώματα, [ῶν ἀποδεδρά]κασιν]]  
 5 [ἀδελ] ἡμῶν εἰς Αἴγυπτον εἰσπορευομέ[νων]  
 [α]ὐτῶν παῖδες γ, τούτων  
 ἀπέδρασαν ἀδελφοὶ δύο, [οἱ ὄνομα] ὧν [τὰ ὀνόματα]  
 20 καὶ τὰς εἰκόνας ὑπογέγραφα σοι. προσήγγ[ε]λται δὲ  
 ἡμῖν εἶναι τ[ούτους] παρὰ Κολλοχούτῳ τ . . .  
 καλῶς ἂν οὖν ποιήσῃς τῇμ πᾶσαν σπουδὴν π[οιησάμενος]  
 [τοῦ συλληφθῆναι αὐτο]ὺς καὶ παραδο[ῖς] <sup>ὧς</sup> [θῆναι] Στράτωνι  
 [ὁ δ' ἂν ἀνηλώσῃς τοῖς ἀ]ναγαγοῦσιν α . . .  
 25 ]υ . . . ιαι τουτ[ ]

Line 5. This line may have been written before the preceding line was corrected; but in any case it is a little doubtful whether the subject to αἰτοίησαν is Kollochoutos and Zaidelos or οἱ μηνυτρίζοντες.

Line 8. Στράτωνι : see no. 59018, 3.

Line 12. Or ]μαι. The meaning and restoration of the passage are rather uncertain.

Line 20. εἰκόνας : compare no. 59076, 6. The descriptions were of course not subjoined in the draft.

Line 22. The restoration is rather long. Perhaps merely ποιήσεις.



## Column II.

- Πεισιδράτῳ. εἰ ἔρρωσαι, καλῶς ἂν ἔχοι· ὑγιαίνομεν δὲ  
καὶ αὐτοί. ἀνήγγελλεν ἡμῖν Κρότος γεγραφέναι  
Πασικλῆν μνηστρίζεσθαι τοὺς ἀποδράντας  
παῖδας [[τ]] ὧν ἐπριάμεθα [[παρά]] ἐμ. Μαρίζη  
30 τῶν Ζαιδήλου. γεγράφαμεν οὐ(ν) ἀξιοῦντες  
τῇμ παῖσαν ἐπιμέλειαν ποιήσασθαι  
ὅπως ἂν συλληφθῶσιν καὶ παραδῶι αὐτοὺς
- Σιδράτῳ τῷ τ<sup>ας</sup>[[ήν]] ἐπιστολ<sup>ας</sup>[[η]]ς ὑμῖν  
κομίζοντι. διό καὶ σὺ καλῶς ἂν ποιοῖς  
35 ὑπομιμνήσκων τε αὐτὸν καὶ συνσπουδάσ(ας)  
ὅπως μὴ διαφύγωσιν [[οἱ παῖδες]]. καὶ σὺ δὲ εὐχαρισ-  
τήσεις ἡμῖν γράφων, [[τίνων .]] ἐάν τι βούλῃ τῶν  
ἀπὸ τῆς χώρας· φιλικῶς γάρ σοι ποιήσομεν.  
ἔρρωσο.
- 40 Ἐπαινέτωι. παῖδες [[ἡμῖν]] τινες τ[υγχά]νονσιν  
ἀποκεχωρηκότες ἡμῶν, οἳ προσηγγελμένοι εἰσὶν  
ἐν τῇ Ἰδ[ο]υμαίαι, ἀπεστέλακαμεν δὲ ἐπ' αὐτό  
Σιδράτῳ. καλῶς ἂν οὖν ποιήσῃς σ[υ]ντάξας τῷ υἱ(ῶι)  
μὴ ἐνοχλεῖν αὐτὸν τὰ κατὰ τὰς λειτουργίας, ὅπως συνλάβῃ τοὺς παῖδας.
- 45 Ἄμμωνι. τὴν αὐτήν.  
[[ὅπως Δωροθέω καὶ Δημαινέτωι]]  
καλῶς ἂν οὖν ποιήσῃς γράψας Δωρ[ο]θέω καὶ Δημαινέτωι  
ὅπως μὴ ἐνοχλῇται τὰ κατὰ τὰς λειτουργίας.

Line 26. Read Πεισιδράτῳ.

Line 36. διαφύγωσιν : 'make good their escape'.

Line 42. ἐπ' αὐτό : or possibly ἐπ' αὐτο(ύς).

Line 43. The papyrus has υἱ, but υἱ', used opprobriously of some official, does not seem likely in the context.

Line 44. Cf. P. Teb. 32, 3, μὴ παρενοχλήσῃς τὸν Ἀσκληπιδῆν εἰς τὰς ἐφοδικὰς λει-  
τουργίας.

Line 45. Ἄμμωνι : or Ἄμμων(ωι) (see P. S. I., 495, 13). — τὴν αὐτήν : sc. ἐπιστο-  
λήν.

BIBL. : Journal d'entrée du Musée, no. 48463; P. Edg., 76; Rev. F. M. Abel in Revue biblique,  
1924, pp. 566-574.

59016. Letter from Demetrios to Zenon. — o m. 12 × o m. 245. — Date :  
about 30<sup>th</sup> December, 259 B. C. (pl. VI).

Demetrios, a γραμματεὺς stationed in Cyprus, had gone over to Phoenicia on some business, and having expended his travelling allowance on purchases in Tyre he begs Zenon to send him 150 drachmæ to Beirut. Zenon himself at this time was probably leading a wandering life, as Demetrios asks him where he will have to send him the money. The Charmos mentioned in line 4 was one of the ubiquitous commercial agents employed by Apollonios.

Δημήτριος Ζήνωνι χαίρειν. ἐν τῇ Τύρῳ ἀγοράσματα τινα  
λαβὼν ἀνήλωκα τὸ ἐφόδιον. καλῶς ἂν οὖν ποιήσῃς δοῦς Νικάδαι  
τῷ τὰ γράμματα σοι ἀποδεδωκότι τ ρν. ἔφθασεν δέ με  
προαπελθὼν Χάρμος, ἐπεὶ μετ' ἐκείνου ἂν αὐτὸν ἀπέστειλα. φρόντι-  
5 σον δὲ ἵνα καὶ τὸν Νικάδαν ἀποστείλῃς εἰς Βηρυτὸν μετ' ἀσφαλείας.  
καὶ  
γράψον δέ μοι ὅπου δεήσει τὸ κερμάτιον ἀποστέλλαι.  
ἔρρωσο. Lκζ, Ἀπελλαίου ιγ.

## VERSO.

παρὰ Δημητρίου τοῦ Ζήνωνι.  
ἐν Κύπρῳ γραμμα-  
10 τέως ἀργυρίου τ ρν.

Line 5. ἀποστείλῃς : sic.

Line 9. Another reference to Cyprus in P. S. I., 505, 6, τοῦ ἐκ Κύπρου οἰκονόμου. In P. S. I., 429, 56 is it possible that the name Πάφος is concealed in the reading ἀνεβαλόμεθα ἐκ τῆς τετταφου?

BIBL. : Journal d'entrée du Musée, no. 48465.

59017. Fragment of letter. — o m. 11 × o m. 07. — Date : about 10<sup>th</sup> Fe-  
bruary, 258 B. C.

]αχει χαριεῖ . [  
]ν ἀρ' Βχνη[  
]ανίου ἐπιστολή]

]Lκζ Αὐδναίου κε

BIBL. : Journal d'entrée du Musée, no. 48466.



**59018. Letter from Alexandros (?) to Oryas.** — o m. 165 × o m. 27. — Date : about 5<sup>th</sup> April, 258 B. C.

The incident described in this letter took place, without much doubt, in Palestine. Zenon had written to Oryas to recover some money from a Jew called Jeddous, or else to seize securities for it. Oryas sent on Zenon's messenger, a man called Straton, with a copy of the letter, to Alexandros. The latter having taken a dose of medicine was unable to leave his house (or perhaps he did not relish the task), but he sent a youth along with Straton to give a note to Jeddous and to recover the money. The two returned empty-handed, reporting that Jeddous had paid no attention to the note, but had assaulted them and driven them out of the village. «I have therefore reported to you», says Alexandros, declining further responsibility.

Probably the transaction between Zenon and Jeddous was a private one, while Oryas and Alexandros belonged to the local administration, Oryas being the superior officer. The letter gives a good picture of the unruly Jewish character.

[Ἀλέξαν]δρος Ὀρύαι χαίρειν. ἐκομισάμην τὸ παρὰ σ[οῦ] ἐπιστολί[ον],  
[ἐν ᾧ ὁ] π[ε]γρ[α]ψάς μοι τὴν τε παρὰ Ζήνωνος πρὸς Ἰεδδοῦν γεγρ[αμμένην],  
[ὅπως ἂν], ἐὰν μὴ ἀποδιδῶι τὰργ[ύ]ριον Στράτῳ τῷ παρὰ Ζήνωνος [πα]-  
[ραγενο]μένῳ, ἐνέχυρα αὐτοῦ π[αραδ]είξωμεν αὐτῷ. ἐγὼ μὲν [ο]ῦν

5 [ἄρρωσ]τος ἐτύγχανον ἐ[χ] φαρμακείας ὧν, συναπέστειλα [δὲ Στ]ράτῳ  
[παρ' ἡ]μῶν νεανίσκον καὶ ἐπιστολὴν ἔγρ[α]ψα πρὸς Ἰεδδοῦν. παραγενο-  
μενοι

[οὔν εἶπ]όν μοι μηθένα λόγον πεποιῆσθαι τῷ ἐπιστολίῳ [μου], αὐτοῖς δὲ  
[χειρας] προσενεγκεῖν καὶ ἐγβαλ[εῖν] ἐκ τῆς κώμης. γέγραφα οὔν σοι.  
ἔρρωσο. Λκζ, Περιτίου ἐμβολίμου κ.

VERSO.

Ὀρύαι.

Line 1. Ἀλέξανδρος fits into the lacuna, but of course other names are possible.

Line 2. ἀπέγραψας in the original edition was a slip, corrected by Wilcken. — τε is used here in the sense of 'also'.

Lines 2-3. Or γεγραμμένην ἵνα.

Line 6. Τῶν ἐμῶν in the first edition.

BIBL. : *Journal d'entrée du Musée*, no. 48467; *P. Edg.*, 4; *Rev. bibl.*, 1920, p. 168.

**59019. Letter to Zenon.** — o m. 15 × o m. 30. — Date : 260-258 B. C. (pl. VI).

The loquacious writer, whose name is lost, speaks in the first part of the letter about

an expert who had been called in to cure dice made of gazelles' bones and who according to his own story had been employed by members of the Court, including Antipatros the Etesian. In the second part he tells about a dispute between Patron the captain of a merchant vessel (see no. 59012) and a trader or commercial agent called Apolophanes. The letter was probably written in Alexandria, shortly after Zenon had started on a voyage, and it evidently belongs to the early years of the correspondence.

The text was originally published in *P.S.I.*, vol. IV, no. 444, from a copy made by Gentili but not revised by him before publication. I have not thought it necessary to note the various points in which our readings and restorations differ. The division of lines 1-4, as printed below, differs slightly from that adopted in the *Annales*.

[ . . . . ] λ[ . . ] Ζήνωνι χαίρειν. εἰ ἔρρωσαι, καλῶς ἂν ἔχοι· ὑγιαίνω δὲ καὶ αὐτός. μετὰ (τό σε) ἐκπλεῦσαι εἰσήγαγον τ[ὸν]

[Θερα]πεύοντα τοὺς δορκαδέους, καὶ ἐπισκεψάμενος ἔφη αὐτοὺς ἐκ κρεῶν ὠμῶν ἐξηρῆσθαι, καὶ διὰ τοῦτο π[ε]πονη-

[κέναι] αὐτούς. κηροειδεῖς μὲν οὖν οὐκ ἔφησεν δύνατον εἶναι, μετ' ἐνιαυτοῦ γὰρ ἔφη μεταπεσεῖσθαι αὐτούς, ἐ[ . . . ]-

[ . . . ] εἰς δὲ αὐτοὺς ἔφησεν ποήσειν, μετὰ πραγματείας δ' ἔφησεν πολλῆς, ὥστε μὴ ἀξίους ἔφησεν [εἶναι] τοιαύτης].

5 [περὶ δ]ὲ τῆς Θεραπείας πειρασόμεθα μὲν χαλκιαίους, εἰ δὲ μή γε, διχαλκιαίους· αὐτὸς μὲν γὰρ φησ[ιν] ἡμῶν βελια[ῖον]

[Θερα]πεύειν ἐπ[ὶ] ἀλλῇ τὸν ἀσ[τ]ράγαλον· ἔξεσ[τω] δ' ἔφη ἐρωτῆσαι Ἀντίπα-  
τρον τὸν Ἐτησίαν, τ[ούτ]ω γὰρ ἔφη[σεν]

[τεθερα]πευκέναι. σὺ οὖν, ὥς ἂν τάχιστα λάβῃς τὰ γράμματα, γά[ρ] [ . . . ] ψομ  
μοι περὶ τούτων τ[ . . . . . ] [ . . . . ]

[πρό] τοῦ τὸν καιρὸν ἐγδραμεῖν. γίνωσκε δὲ καὶ Πάτρωνα οὐ βουλόμενον ἀνα-  
λαμβάνειν Ἀπολλοφάνην, ἀλλ[ὰ] ὅχ]-

Line 1. (τό σε): the papyrus has σο.

Line 2. The last word began with γ or π. Though πεπονηκέναι is suitable, it is rather long.

Lines 3-4. E. g., ε[ὕπρεπε]ῖς or ε[πιεικε]ῖς. Or ἐριοειδεῖς?

Line 5. 'We shall try to have them done for a chalkous each, or at most for two chalkoi'.

Line 6. Ἀντίπατρον: nephew of Kassandros and formerly king of Macedonia, where he had reigned for no more than forty-five days. This being the duration of the Etesian winds, he received the nickname of ὁ Ἐτησίας. Twenty years after his brief sovereignty we find him an idle refugee playing dice at the court of Ptolemy. See Wilcken's note, cited below.

Line 7. ἀναλαμβάνειν: 'to take as a passenger'.



[λον ἢ] μῖν παρσχηκότα πολύν. ἐγὼ δὲ προσῆλθον Μέλανι καὶ ἔτοιμος εἰν  
 γνωσίηρ ἐπιγραφῆναι αὐτός τε [καὶ]  
 10 [ἄλλο]ς τῶν πολιτῶν. ἐκεῖνος δὲ ὁρῶν ταῦτα ὅτι οὐδ' ὥς ὑπολειφθήσεται, καὶ  
 ἐμῶν μαχομένων δι[χ' αὐ]τῶι, ἀν[έλα]-  
 [βεν αὐ]τόν. τὰ δὲ λοιπά σοι γράψω ἀκριβέστερον, νῦν μὲν γὰρ μοι οὐκ ἐξε-  
 πόησεν. πειρώ δέ μοι ὅτι τάχος γράφειν [περὶ]  
 [πάντω]ν.

ἔρρωσο.

VERSO.

Ζήνωνι.

Line 9. εἰν : read ἦν.

Line 10. ἐμῶν : read ἡμῶν, as suggested by the Italian editors, to whom also is due  
 the restoration of πρὸ in line 8. Instead of δι[χ' αὐ]τῶι I formerly read δι[αὐ]τῶι,  
 but the letter before the lacuna seems to be ι.

Line 11. ἐξεπόησεν : or perhaps ἐξεπο[ί]ησεν.

BIBL. : *Journal d'entrée du Musée*, no. 48464; P.S.I., 444; P. Edg., 70; Wilcken in *Archiv*, VII,  
 p. 293.

**59020. Fragment of a letter to Zenon.** — o m. 085 × o m. 19. — Date :  
 August or September, 258 B. C.

From the mention of τῇ ἀδελφῇ in line 3 one is tempted to connect this letter with  
 no. 59029 and no. 59052. But the hand is not that of Antimenes. It resembles  
 that of a fragment which I have seen in the British Museum, written by a certain  
 ἡσιλαος, and it also resembles that of no. 59019, but not very closely.

εἰ ἔρρωσαι, καλῶς ἂν ἔχοι· ὑγιαίνομεν δὲ καὶ αὐτοί. παρηιτήσατο ἡμᾶ[ς]  
 [ναι αὐτόν. ἦν γὰρ χρήσιμον καὶ ἡμῖν ὅπως ἂν ἀγαχ[  
 ]έν τῇ πρότερον ἀποδημίαι κοίδια καὶ ἐνδυμα τῇ ἀδελφῇ[  
 ]ης. εἰς δὲ τὸ φθινόπωρον πάρεσθαι πρὸς σέ ἄγων τοῦ μαλακοῦ[  
 ]κη, Πανήμου. ἔρρ[ω]σο].

VERSO :

[Ζήν]ωνι.

Line 3. κοίδια : for κώidia. See MAYSER, *Grammatik*, pp. 132, 137.

Line 4. μαλακοῦ : sc. οἴνου?

BIBL. : *Journal d'entrée du Musée*, no. 48469.

**59021. Letter from Demetrios to Apollonios.** — o m. 305 × o m. 33. —  
 Date : about 24<sup>th</sup> October, 258 B. C. (pl. VII).

Demetrios, who was probably head of the Alexandrian mint, informs Apollonios that

following his instructions he has received a certain quantity of gold and converted  
 it into new coin. The gold was brought to him from abroad in accordance with a  
 decree, of whose exact terms we are ignorant. But owing to a certain obstacle the  
 amount was not nearly so much as he might have obtained. When merchants and  
 other people brought him foreign money and pentadrachms of the old issue, all in  
 good condition, there was no difficulty. Such coins were accepted at their reco-  
 gnized value, were at once melted down and re-coined, and the owners received  
 an equivalent amount in new money. But when they brought him gold plate, he  
 could not accept it, as he had no assaying office to which to refer it. His business  
 was to coin gold, not to appraise it. So the gold was lying idle and the merchants  
 were dissatisfied. In the next place (l. 29) there was in Alexandria itself a good  
 deal of worn gold money which tradesmen refused to accept, and there was no  
 assaying office at which people could have their worn gold valued and receive its  
 value in good gold or silver. Thus still more gold was being wasted which might  
 have been used by the mint. Demetrios therefore asks Apollonios to write to the  
 king in order that an assayer may be appointed for such cases (for both cases,  
 according to my view; for the latter case only, according to Schubart).

Such seems to me to be the probable meaning of the text; but lines 15-23 are difficult  
 both to decipher and to understand, and my reading may well have to be amended.  
 Schubart has proposed a very different explanation of lines 16-18. Reading τοῦ δὲ  
 μεσ[εγγυ]ῶντος δέχεσθαι, he paraphrases : « Der Erlass befiehlt, Schalen zu erfassen  
 und zu verarbeiten, aber nur von dem anzunehmen, der Gewähr leistet, nämlich  
 für den Feingehalt des Metalls ». But this is very awkward Greek, and the whole  
 interpretation, though ingenious, strikes me as too far-fetched. Segrè also has  
 propounded a different view of the same passage, reading a good deal more into  
 the text than I can find there. See the bibliography below. I am afraid the final  
 word still remains to be said about this interesting problem.

The letter was written in Alexandria and was probably received in the Fayoum, where  
 Apollonios and Zenon were staying in the month of Gorpiaios. As usual in the  
 case of short-lined letters, the writing is along the fibres and the papyrus was  
 folded across them. It has been possible to complete some of the lines which are  
 defective on the recto by the impressions which the ink has left on the verso. The  
 signs read in this way are given in my transcription without any distinguishing  
 mark.

Column I.

Ἀπολ[λων]ίωι χαίρειν Δημήτριος.  
 καλῶς ἔχει εἰ αὐτός τε ἔρρωσαι καὶ  
 τᾶλλα σοι κατὰ γνώμην ἐσθλῶν.  
 καὶ ἐγὼ δὲ καθάπερ μοι ἔγραψας  
 5 προσέχειν ποιῶ αὐτὸ καὶ δέδεγμα



- ἐκ Ϟ ᾽Ζ καὶ κατεργασάμενος  
ἀπέδωκα. ἐδεξάμεθα δ' ἂν καὶ  
πολλαπλάσιον, ἀλλὰ καθά σοι καὶ  
πρότερον ἔγραψα ὅτι οἱ τε ξένοι  
10 οἱ εἰσπλέοντες καὶ οἱ ἔμποροι καὶ οἱ  
ἐγδοχεῖς καὶ ἄλλοι φέρουσιν τό τε  
ἐπιχώριο[ν] νόμισμα τὸ ἀκριβὲς καὶ  
τὰ τρίχρυσά, ἵνα καινὸν αὐτοῖς γέ-  
νηται, κατὰ τὸ πρόσταγμα ὃ κε-  
15 λεύει ἡμᾶς λαμβάνειν καὶ κ[ατερ]-  
γάξασ[θα]ι, φιάλας τοῦδε με οὐκ ἐ-  
ῶντος δέχεσθαι, οὐκ ἔχον[τ]ες ἐ[πί]  
τίνα τὴν ἀναφορὰν ποιησά[με]θα  
περὶ τούτων, ἀναγκάζ[όμεθ]α τ[ε]  
20 [τ]αύτας μὴ δέχεσθαι, οἱ δὲ ἄν-  
θ[ρω]ποι ἀγανακτοῦσιν οὗ[τε] ἐπ[ί]  
τραπεζῶν οὔτε εἰς τὰ τ[ά]λ[αν]-  
τα ἡμῶν δεχομ[ένω]ν οὔτε δυνά-  
μενοι εἰς τὴν χώραν ἀποστέλλειν

Line 6. Read ἐκ χρ(υσίου). What the following number refers to is not quite clear.

Perhaps the equivalent of 57000 χρυσοῖ or staters.

Line 8. The second ο in πολλαπλάσιον is written over an α.

Line 11. ἐγδοχεῖς : see Dittenberger's note on *O. G. I. S.*, 140, 9 for the distinction between ἔμποροι and ἐγδοχεῖς.

Line 12. ἐπιχώριον : this must mean the local money of the ξένοι, not of the Alexandrians.

Line 16. The reading given here, which is partly due to Grenfell, corresponds better with the traces of letters on the verso than Schubart's restoration (see above). I take τοῦδε to refer to the following clause οὐκ ἔχοντες κτλ., used ungrammatically but intelligibly for ὅτι οὐκ ἔχομεν.

Line 19. I have followed Schubart in reading ἀναγκάζόμεθα in place of ἀναγκάζόμενοι (either is possible palaeographically), but have retained τε ταύτας in preference to τοσαύτας (which would mean 'all such'). Grammatically τοσαύτας is better, but ταύτας seems to me to be the word required. In any case the writer appears to have lost himself in the maze of an overlong sentence.

Line 21. ἐπί : or perhaps, as Grenfell proposes, τῶν.

Lines 22-23. Schubart justly remarks that there is no authority for the use of τάλαντα in the sense of 'scales' in Hellenistic Greek, but I have tried in vain to find a suitable word of the same length beginning with τ and ending in τα. τιμητά seems just possible, or τηκτά.

- 25 ἐπὶ τὰ φορτία, ἀλλὰ ἀργὸν φάσκουσιν  
ἔχειν τὸ χρυσίον καὶ βλάπτεσθαι οὐ-

## Column II.

- κ ὀλίγα ἔξοθεν μεταπεπεμμένοι  
καὶ οὐδ' ἄλλοις ἔχοντες ἐλάσσονος τιμῆς διαθέσθαι εὐχερῶς.  
καὶ οἱ κατὰ πόλιν δὲ πάντες τῶι ἀπο-  
30 τετριμμένωι χρυσίωι δυσχερῶς χρῶνται.  
οὐδεῖς γὰρ τούτων ἔχει οὐ τὴν ἀναφο-  
ρὰν ποιησάμενος καὶ προσθεῖς τι κο-  
μμεῖται ἢ καλὸν χρυσίον ἢ ἀργύριον  
ἀντ' αὐτοῦ. νῦν μὲν γὰρ τούτων τοι-  
35 ούτων ὄντων ὁρῶ καὶ τὰς τοῦ βασι-  
λέως προσόδους βλαπτομένας οὐ-  
κ ὀλίγα. γέγραφα οὖν σοι ταῦτα ἵ-  
να εἰδῇς καὶ ἐάν σοι φαίνεται [[ἢ]] τῶι  
βασιλεῖ γράψῃς περὶ τούτων [[.]] ἐμοί  
40 ἐπὶ τίνα τὴν ἀναφορὰν περὶ τούτων  
ποιῶμαι. συμφέρειν γὰρ ὑπολαμβάνω  
ἐὰ[ν] καὶ ἐκ τῆς ἔξοθεν χώρας χρυσίον  
ὅτι πλεῖστον εἰσάγεται καὶ τὸ νό-  
μισμα τ[ὸ] τ[ὸ]υ [β]ασιλέως καλὸν καὶ  
45 καινὸν ἢ διὰ παντός, ἀνηλώματ[ος]  
μηθενὸς γινομένου αὐτῶι. περὶ μὲν  
γὰρ τινων ὡς ἡμῖν χρῶνται οὐ καλῶς  
εἶχεν γράφειν, ἀλλ' ὡς ἂν παραγένηι ἀ-  
κρούσει[ς] ]χρῶ-  
50 ψον μοι περὶ τούτων ἵνα οὕτω ποιῶ.  
ἔρρωσο.

Λκη, Γορπιαίου ιε.

VERSO :

Δημητρίου.

Ἀπολλωνίωι.

Line 28. This line is interpolated.

Line 39. γράψῃς : the η is corrected from ε.

Lines 45-46. 'Without expense on his part'.

Line 49. There are traces on the verso, but I cannot read them into words.

BIBL. : *Journal d'entrée du Musée*, no. 48470; *P. Edg.*, 5; *Segrè, Circolazione tolemaica*, 25 (giving a reference to an article, unknown to me, in the *Atti dell'Ist. veneto*); *Archiv*, VI, 449 (Wilcken); *Zeitschr. für Numismatik*, XXXIII, 68 (Schubart; an important article); *Rostovtzeff, Large Estate*, 36.



## 59022. A money account. — o m. 405 × o m. 18. — Not dated (pl. VIII).

This account, which probably belongs to the 28<sup>th</sup> or 29<sup>th</sup> year of Philadelphos, gives us the ratio between gold and silver at that time. The *μναιεῖα* and the *πεντηκοντάδραχμα* are the gold octadrachms and tetradrachms of the new issue. Nominally equal to 100 and to 50 silver drachmæ, they were really exchangeable at 104 and 52. Thus the nominal ratio of gold to silver was 12 1/2 : 1, and the market ratio, if we assume that an octadrachm was equal in weight to eight silver drachmæ, was 13 : 1. But comparing the actual weights of the coins we find that in reality coined gold was worth 13 1/3 times its weight in coined silver. The *τρίχρυσα* are the old pentadrachms issued by Soter and Philadelphos, and the value of 66 2/3 silver drachmæ assigned to them here corresponds exactly with the above rate. *τρίχρυσον* means a coin worth three χρυσοῖ, and in Alexandria the word χρυσοῦς was currently used as the equivalent of 20 silver drachmæ, though there was no gold coin of that value<sup>(1)</sup>. The nominal value of the *τρίχρυσον* was 60 silver drachmæ (see l. 6), which indicates that formerly the ratio between gold and silver had been 12 : 1.

As for the general meaning of the text, lines 1-9 give a detailed account of a sum of money owned by the writer, or rather by his employer, the total being 2 talents, 2,124 drachmæ (this total is probably incorrect, see note on line 9). Lines 10-20 state that out of this sum 2 talents in gold of various denominations had been deposited in the bank of Stratokles. The gold coins did not exactly make up the amount of 2 talents; there remained a balance of 10 drachmæ 4 obols in favour of the depositor, and this he had drawn out of the bank. Below is a line in smaller hand-writing, evidently a correction of lines 10-20. The gist of it is that the gold deposited in the bank was less by one octadrachm than the amount mentioned above, so that, instead of 10 drachmæ 4 obols having been withdrawn, a sum of 93 drachmæ 2 obols had been paid in to complete the two talents.

The account is written in a large, elegant hand across the fibres, the breadth of 18 cm. probably representing half the height of the roll.

ἔνεσθι μναιεῖα λζ  
καὶ τούτου ἐπαλλαγή τ ρμη  
πεντηκονταδράχμων μναῖ μς ἡμιμνηχῶν  
καὶ τούτου ἐπαλλαγή τ ρπς  
5 / ᾱ α τ η ρ χ π πδ  
[κ]αὶ τρίχρυσα πε ὦν μναῖ νχ  
καὶ τούτου ἐπαλλαγή

Line 2. ἀπαλλαγή in the first edition was a misprint.

<sup>(1)</sup> See *Ægyptus*, IV, p. 79, where I have pointed out an example of this use in a Zenon papyrus, *P. Michigan* 45.

τοῦ τρίχρυσου τς— / τ φξς—  
εἰς δὲ τὸ αὐτὸ ᾱ β τ η ρκδ

10 ἀπὸ τούτου  
[ἐν] Διὸς πόλει Θέμα ἐπὶ τῆς βασιλικῆς  
τραπέζης ἐφ' ἧς Στρατοκλῆς ἀργυρ(ίου) ᾱ β  
τούτων μναιεῖ(α) ιε, καὶ τούτου ἐπαλλαγή τ ξ  
πεντηκονταδράχμων μν(αῖ) μς  
15 καὶ τούτου ἐπαλλαγή τ ρπδ  
τρίχρυ[σ]α [π]ε ὦν μναῖ νχ  
[το]ύτου ἐπαλ[λ]αγή τοῦ τρίχρυσου τς— / φξς—  
εἰς δὲ τὸ αὐτὸ γίνεται ᾱ β τ ις—  
τούτου  
20 κεχομίσμ[εθ]α τ ις— λοιπὸν ἔχει ᾱ β

Below, in a smaller hand :

ρτ ντ ᾱ α τ σμ καὶ τρίχρυσων τ η ρ χς— καὶ προσηριθμηται τ qγ = / ᾱ β

VERSO : ἔμδλημα ἐκ τοῦ κυνοῦχου.

Line 9. In this total the 85 *τρίχρυσα* are counted as 51 minæ (5100 drachmæ) plus the agio, but the agio is calculated on 51 instead of 85, though it had been correctly given in the preceding line. See also l. 17.

Line 11. Probably Diospolis Inferior, the town where Demetrios Phalereus was buried. For its site, at Tell el Balamoun near Ras el Khalig, see Hogarth in *J. H. S.*, XXIV, p. 11. Apollonios and Zenon were in this corner of the Delta in the spring of 257 B. C., though it is not certain that the account was connected with their journey.

Line 13. The depositor paid in the whole of his smaller gold coins and kept 133, or more probably 134, of his octadrachms.

Line 20. ἔχει : sc. ὁ τραπέζίτης.

Line 21. The first letters are illegible, but we can safely read (μναιεῖων), (πεντηκονταδράχμων). I have corrected *προσαριθμῆται* of the first edition to *προσηριθμηται*.

Line 22. 'Sum paid in from the money-bag'. Cf. *P. Teb.*, 112, 31, 33, ἐκ τοῦ μαρτί(ππου) and no. 59010, 27.

BIBL. : *Journal d'entrée du Musée*, no. 48471; *P. Edg.*, 59; *Zeitschrift für Numismatik*, XXXIII, p. 68 ff. (Schubart); *Mitteil. der num. Gesellsch. in Wien*, XV, 164-166 (Kubitschek); Segrè, *Circolazione tolemaica*, p. 25 (Segrè had not yet seen the whole text and, as he tells me in a private letter, does not agree with the above explanation of line 9).



59023. Fragment from a series of drafts of letters. — o m. 11 × o m. 217.  
— Not dated.

This fragment probably belongs to the early period, when Zenon was with Apollonios. I insert it here because the only draft preserved entire is that of a letter addressed to Stratokles, the banker mentioned in no. 59022, telling him to make up his account and give it along with the balance to Iatrokles, one of Apollonios' employees. The writing is across the fibres and the papyrus is folded across the writing.

Column I.

Ends of four lines :

] . . , ] . σοι , ] ναυ , ] δε .

Column II.

Στρατοκλεῖ. καλῶς ἂν ποι(ήσαις)  
τὸν ὑπάρχοντα ἡμῖν  
λόγον ἐπ(ί) τῆς σῆς τρα(πέζης)  
δ ἂν καταλείπηται  
καὶ [[τό]] λοιπὸν [[κερμάτι(ον)]]  
5 ἐγ λόγου δούς Ἰατροκλεῖ.  
ἄλλη. ε[ . . . . . ] λάμεθα  
πῶτα[ . . . ] νναλ[  
and fragments of four more lines :  
κρα[ , ασαι[ , τωη[ , τ[

Line 6. ἄλλη : sc. Στρατοκλεῖ ἐπιστολή. The next word may be ἐνετειλάμεθα.

BIBL. : *Journal d'entrée du Musée*, no. 48472; *P. Edg.*, no. 59, note on line 12.

59024. Letter from Kriton to Zenon. — o m. 082 × o m. 32. — Date of reception : about 29<sup>th</sup> October, 258 B. C. (?) (pl. IX).

Kriton, who asks Zenon to redeem a pledge for an absconding sailor and send him back to his boat, was the admiral (στρολάρχης) of Apollonios' little fleet. I have assigned the letter to year 28, because there is evidence that he and Zenon were at that time in close touch with each other, and I assume that he accompanied or occasionally joined Apollonios on the tour and looked after the boats (cf. *P. S. I.*, 858, 11). If that is right, the letter was written while the party was still in the Fayoum or about to leave it (*P. Edg.*, 77). But so far as we know, year 29 is also a possible date for the letter; or it may even be earlier than year 28.

Κρίτων Ζήνωνι χαίρειν. τῶν ναυτῶν εἰς ἀποστὰς[εῖ . εἰ] οὖν ὑπολέλειπται διὰ  
ἐνέχυρά  
τ[ιν]α, δούς αὐτῷ, ἵνα κομίσηται τὸ ἐνέχυρον, τ δ ἀπόσπειλον τὴν ταχίστην.

VERSO :

τ κ[η], Γορπειίου κ.  
Κρίτων τ δ.

Ζήνωνι.

BIBL. : *Journal d'entrée du Musée*, no. 48475; *P. Edg.*, 17.

59025. Letter from Archelaos to Kriton. — o m. 315 × o m. 10.

Archelaos, who was starting on a voyage, asks Kriton the *στολάρχης* to buy him two spars and a boat with three sculls and to look after his family in his absence. It is probable that the letter was written in Alexandria in year 28 or 29.

Ἀρχέλαος Κρίτωνι  
χαίρειν. χρέαν  
ἔχομεν κεραίων  
δύο πηχῶν μ  
ἀνὰ π(ήχεις) κ  
5 καὶ σκάφης τρισ-  
κάλμου. πρὸς Διὸς  
οὖν καὶ Θεῶν μὴ ὁ-  
κνήσης διελθὼν εἰς  
ἐμπόριον καὶ ἀγορά-  
10 σας, οὐθὲν γὰρ ἄλλο  
ἡμᾶς ἐπικωλύει,  
ἵνα μὴ ὑστέρησωμεν  
τῆς ἐργασίας. τὰς δὲ  
τιμὰς τούτων λαβὲ  
15 παρὰ Ἀπολλοφάνους.  
τὸ γύναιον ἐπίτοκον  
ὃν καταλέλοιπα ὀρῶν  
ἀναγκαίαν οὔσαν τὴν  
ἀποδημίαν. καλῶς  
20 οὖν ποήσεις ἀποστέλ-

Lines 4-5. Each spar was to be twenty cubits long.

Lines 8-9. διελθὼν εἰς ἐμπόριον : the topographical indication is vague but would suit Alexandria. See LEHMANN-HARTLEBEN, *Hafenanlagen*, p. 241.

λων πρὸς αὐτοὺς ἐπι-  
μελῶς, ἐάν τινος χρέ-  
αν ἔχωσιν, καὶ ποιῶν  
αὐτοῖς. ἐάν δὲ καὶ ἐν  
25 δυνάτῳ ᾦ, ἀγόρασον  
παρὰ Χαρμίδου ἐλαίου  
χόας ἕξ καὶ δὸς αὐτοῖς·  
Φασὶ γὰρ αὐτὸν πωλεῖν.  
[ἔ]ρρωσο.

VERSO :

Κρίτωνι.

Line 21. πρὸς αὐτοὺς : 'to my family'.

BIBL. : *Journal d'entrée du Musée*, no. 48477; *P. Edg.*, 72.

59026. Two fragments of a letter to Zenon. — (a) 0 m. 095 × 0 m. 095;  
(b) 0 m. 15 × 0 m. 055. — Date : 258 or 257 B. C.

In the first fragment the writer speaks of sending gifts of food to Apollonios and Zenon; in the second he asks Zenon to speak to Zoilos, the Arsinoite œconome, on his behalf. As Apollonios and Zenon appear to have been in the Fayoum in Gorpiaios of years 28 and 29, the probable date of the letter is the autumn of 258 or 257 B. C. See *P. S. I.*, 484 for a somewhat similar petition.

(a)

.... αἰρι...[  
καὶ Ἀπολλων[  
κα...ν σοι χῆνα[ς  
σιττυτοῦς ε.[  
5 σωρας καὶ πολ[...] σωρον ἀπο-  
στέλλειν σοί [τε] καὶ Ἀπολλω-  
νίωι. ἀπέστ[λ]α οὖν σοι  
ἕνα καὶ Ἀπολ[λ]ωνίωι ἕνα.  
καὶ περὶ ὧν ἂν [χ]ρεῖαν ἔχῃς  
10 γράφε, ἵνα σοι γί[ν]ηται καὶ  
[ ] .ε . . . . . [ ] η

Line 5. The letter after the lacuna might be π, but πολλὴν δαπάνην is scarcely possible.

(b)

πιοι πλείους .[  
λα. οὐ μὴν ἀλ[λὰ  
σι σοι. καλῶς ἂν οὖν ποιήσῃς]  
15 μνησθεῖς Ζω[ίλῳ καὶ περὶ ἐ]-  
μοῦ, ἵνα π. .[  
καὶ ὑπὸ μηθε[νός ἀδικῶμαι],  
καὶ διότι μοι χ[... γνῶ]-  
ριζε δὲ καὶ τοῦ [λοιποῦ ὅτι πει]-  
20 ρῶμαι καὶ αὐ[τὸς ἀνέγκλη]-  
τ[ο]ς εἶναι πᾶσιν  
ἔ[ρρωσο].  
L κη[

VERSO :

Ζήνωνι.

Line 16. πολυωρίας τε τύχω?

BIBL. : *Journal d'entrée du Musée*, no. 48507.

59027. Letter from Aristeus to Apollonios. — 0 m. 09 × 0 m. 33. — Date :  
about 26<sup>th</sup> October, 258 B. C. (pl. IX).

Aristeus, an employee in the household of Apollonios, informs his master that, by order of Amyntas, he has paid the wages of the servants left behind in Alexandria. Apollonios and Zenon had been travelling in the χώρα for the last three months and were now in the Fayoum (*P. Edg.*, 77). For Kallianax the carpenter, see *P. S. I.*, 483. A clay sealing was found loose inside this letter. It bore a representation of Athena Promachos to right, with shield and spear.

Ἀριστέως Ἀπολλωνίωι χαίρειν. συντάξαντος ἡμῖν Ἀμύντου δεδώκα-  
μεν ὀψώνιον τοῖς σώμασιν τοῖς ἀπολελειμμένοις διμήνου, καὶ Καλλι-  
ἀνακτι δὲ τῷ τέκτονι τριμήνου. γέγραφα οὖν καὶ Ζήνωνι ἵν' εἰδῇ.  
ἔρρωσο. L κη, Γορπιαίου ιζ.

VERSO :

5 διοικητῇ.

Ἀριστέως.

L κη, Ὑπερβερεταίου.

Ἀπολλωνίωι.

[ὁψ]ωνίου τοῖς σώμασιν.

On the other side of the same fold, in the opposite direction, an obliterated address :

[[Πύθωνι δ. . . ἀζα]]

VERSO. διοικητῇ goes with the address and Ἀριστέως with the docket.

BIBL. : *Journal d'entrée du Musée*, no. 48473.

Catal. du Musée, n° 59001.



59028. Letter from Satyra to Zenon. — o m. 145 × o m. 295. — Date : 258 B. C. (?) (pl. IX).

The girl called Satyra was a *κιθαρωδός* or harper in the Alexandrian household of Apollonios. In the present letter, which is more emphatic than grammatical, and which was probably written in year 28 when Apollonios and Zenon were travelling in the *χώρα*, she complains on behalf of herself and her mother that they have received no dress allowance for more than a year and very little in the way of salary. In two other papyri, which may be of later date, we hear of her receiving both *ὀψώνιον* and linen garments (nos. 59059, 59087).

Σατύρα Ζήνωνι χαίρ[ε]ν. Ἀπολλωνίου συντάξαντος ἱματισμόν  
ἡμῖν δοῦναι, ἐμοὶ τε καὶ τῇ μητρί, εὐρήσεις δὲ καὶ τὸ ὑπόμνημα ὃ ἐγραψεν  
Ἀπολλώνιος περὶ τούτων, ἀπ' ἐκείνου γὰρ οὐκ εἰλήφραμεν, ἤδη δ' ἐστὶν ἔτος  
τοῦτο δεύτερον. καλῶς ἂν οὐμ ποήσαις ἐπισκεψάμενος καὶ ἐμφανίσας Ἀπολ-  
λωνί-

5 [ωι] . . . . . [ ] : περὶ ἡμῶν μνείαν ποῆσαι, ὅπως μὴ γυμνοὶ ᾤμεν. καὶ  
τοῦτο δότω ἰδίαι παρὰ σοῦ ἔχειν. [καί] περὶ τοῦ ὀψωνίου ὅλως οὐκ εἰλήφραμεν  
ἀλλ' ἢ ἄπαξ, καὶ τοῦτο ὃ σὺ τοῖς Δημητρίοις ἀπέστειλας δοῦναι ἡμῖν. καλῶς  
ἂν οὐμ ποήσαις καὶ περὶ τούτων ἐπισκεψάμενος, εἰ καὶ σοὶ δοκεῖ, ὅτι συντο-  
μώτατα.

ἔρρωσο.

VERSO :

Σατύρα[ς]

Ζήνωνι.

10 τοῦ κορα[σίου]ν.

Line 1. *ἱματισμόν* : either an allowance of dress or an allowance in money for dress (P. S. I., 571, 16).

Line 6. Cf. WILCKEN, U. P. Z., no. 24, 20-21, ἀξιώ... ἰδίαι σε ταῦτα διδόναι. The interpolated *ἐπίσκεψαι* is superfluous.

Line 7. *τοῖς Δημητρίοις* : an interesting reference to the Alexandrian festival described in one of the hymns of Callimachus.

BIBL. : *Journal d'entrée du Musée*, no. 48474; P. Edg., 78.

59029. Letter from Antimenes (?) to Zenon. — o m. 115 × o m. 225. — Date : November, 258 B. C. (pl. X).

Zenon's correspondence is almost all about business matters, but this letter is a pleasant exception. Comparing it with no. 59052, which is in the same hand and seems to refer to the same subject, I have ventured to restore the text and to interpret it as follows.

Zenon came from Kaunos in Caria and had many friends and relations living there.

Though he himself was too busy to visit his native country during his service under Apollonios, other members of the family occasionally made the voyage from Caria to Egypt, or from Egypt to Caria. The present letter, which was written by a friend of his called Antimenes, sends him word about the voyage of a lady in whom he evidently took an affectionate interest. From no. 59052 we gather that her name was Doris and that she was escorted by Ariston. Now in P. Edg. 54 Ariston is mentioned in a letter from Caria along with Epharmostos, whom we know to have been Zenon's younger brother, and it therefore seems very probable that Ariston was another of his brothers or at least that he and Doris and Zenon were all closely related. Whether she was sailing to Egypt or elsewhere is not quite clear (see no. 59052), but we may suppose that she embarked at Kaunos. A sea voyage in those days, especially in the winter season, was apt to prove eventful, and we shall learn from a later communication from Antimenes how the travellers fared.

It is scarcely necessary to add that the restorations given below are only suggestions.

[Ἀντιμένη]ς Ζήνωνι χαίρειν. εἰ ἔρρωσαι, εὖ ἂν ἔχοι· ὑγίαινον δὲ καὶ ἐγώ. ἐν  
ἀρ[χῇ] μὲν

[διὰ τὸ τόν] τοῦ Ἡρα[κ]λείδου υἱόν Ζήνωννα πλειονάκις ἡμᾶς πλανῆσαι καὶ  
διὰ τὸ [Δωρίδα]

[ἄρρωσῆ]σαι καὶ μὴ δύνασθαι πλεῦσαι, ὠκνοῦμέν σοι γράφειν, νυνὶ δὲ γίνω-  
σκε [μετ' Ἀρίσ]-

[τωνος συ]ναπεσπάλκοντας ἡμᾶς αὐτὴν ἐν τῷ τοῦ Ζήνωνος πλοίῳ, καὶ τῷ [Ζήνωνι]

5 [ἐνετειλά]μεθα τὴν πᾶσαν ἐπιμέλειαν αὐτῆς ποιεῖσθαι, καὶ αὐτοὶ δὲ συνεθή-  
καμε[ν αὐτῇ]

[ὅσα ἡξίωσ]εν ἡμᾶς εἰς τὸν πλοῦν.

ἔρρωσο. L κη, Ὑπερδερετα[ίου]

VERSO :

Ζήνωνι τῷ

παρ' Ἀπολλωνίου.

Line 1. Probably not ἐν Ἀρ[σινόῃ], as in no. 59052 Sosipatros writes to Antimenes from Arsinoe.

BIBL. : *Journal d'entrée du Musée*, no. 48476.

59030. Letter from Amyntas to Zenon. — o m. 13 × o m. 19. — Date : about 4<sup>th</sup> December, 258 B. C.

The letters of Amyntas, like those of Apollonios, are written in several different hands.



The writing of the present fragment is exactly the same as that of no. 59039 and quite different from that of no. 59044 (pl. XIV). As regards the subject of the letter, the *ἱππάρια* which he had been ordered to send from Alexandria were no doubt required by Apollonios and his party for inland excursions. They are mentioned again in *P. Cornell* 1, 141-2, where we find the entry *Σόλωνι εἰς τοὺς Ἀμύντου ἵππους ἐπὶ λύχρον*. This was more than two months later, when Apollonios was staying at Berenikes Hormos.

χαίρειν. ἐ]νετέλλετο ἡμῖν Ἀπολλώνιος τὰ ἱππάρια ἀποσ[εῖλαι]  
ἀπεσ[τάλκα]μεν οὖν ἄγοντα Κοτῆν τὸν παῖδα. καλῶς ἂν οὖν ποιήσα[ι]ς  
]. . . λελειμμένωι ἕως ἂν τὸν ἐα[υ]τῶν  
[εν κομίζοντα παρ[ο]δεῖ ἐκάστωι μέτρον  
5 ἱ]ππαρίωι ἐκάστωι χόρτου δέσμας . . . καὶ τ[  
]πληθός σοι τῶν ἱππαρίων καὶ τ[  
]. . . . . ἡμεῖς ἐπ' ἀκριβείας γράψωμεν.  
ἔρρωσο. L κη, Ὑπερ[βερεταίου κζ].

VERSO :

10

[π]ερὶ  
[τῶ]ν ἱ-  
[ππ]αρίων.

Line 2. Doubtful whether οὖν or οὐμ.

Line 3. The ο of τὸν has been corrected from ω.

Line 4. Perhaps παρ' ὃ δεῖ, or perhaps παροδεῖ, 'the attendant groom'; but the reading is uncertain.

Line 8. My first copy gives Ὑπερ[ε]ρ[ε]ταίου κζ, but the end of the line is now lost.

Lines 9-11. Probably a note of the sender.

BIBL. : *Journal d'entrée du Musée*, no. 48478.

59031. Letter from Poseidonios to Apollonios. — o m. 355 × o m. 175. —

Date : about 28<sup>th</sup> December, 258 B. C. (pl. XI).

The writer was a member of the Alexandrian court, holding the title of *ἐδέατρος* or 'king's taster', perhaps the father of the Arsinoe who had been eponymous priestess in year 26. He complains that the employees of Sosistratos, the head of the *φυλακή* or toll station at Memphis, had confiscated and sold some iron which they had found on one of his boats, whereas according to Poseidonios the iron was really a necessary part of the boat's equipment. The letter is written in the tone of a man speaking to his equal and no doubt received Apollonios' attention, especially as the latter was at this very time staying in Memphis. As the letter remained in Zenon's hands, it may be that Zenon was ordered verbally to inquire.

Ποσειδώνιος Ἀπολλωνίωι  
χαίρειν. ἐξ σιτηγοῦ τινος  
τῶν ἡμετέρων ἀναπλέοντος  
εἰς τὴν χώραν ἐμβάντες ἐμ Μέμφει  
5 οἱ π[ε]ρὶ Σωσίσιρατον ἐξείλοντο  
τὸ[ν] σ[ι]δη[ρ]ον ὃν [ἀ]ναγκαῖον ἦν ὑπάρχειν  
ἐν τῶι πλοίωι πρὸς τὰς προσπι-  
πλούσας χρεῖας· ἀδύνατον γάρ  
μοι δοκεῖ εἶναι ἄνευ τῶν ἀναγ-  
10 καίων σκευῶν πλεῖν τὰ πλοῖα·  
καὶ ἐμοῦ αὐτοῖς γράψαντος πλεονάκεις  
ἀποδοῦναι οὐ προσέσχον, ἀλλ' ἀπέδοντο.  
γέγραφα οὖν σοι ὅπως εἰδῇς ὅτι  
τοιοῦτοί εἰσι οἱ πρὸς ταῖς φυλακαῖς  
15 τεταγμένοι.  
ἔρρωσο. L κη, Δίου κα.

VERSO :

Ποσειδων(ί)ου Ἀπολλωνίωι.  
ἐδέατρον περὶ  
Σωσισίρατου  
20 τελώνου.

Line 2. ἐξ : for this, quite regular form compare *P. S. I.*, 324, 2, where it occurs in a letter of Apollonios.

Line 3. ἡμετέρων : there is no need to doubt that the boats were the private property of Poseidonios (*Annales*, XIX, p. 98, note 1).

BIBL. : *Journal d'entrée du Musée*, no. 48479; *P. Edg.*, 6.

59032. Letter from Amyntas (?) to Zenon. — o m. 12 × o m. 26. — Date : about 16<sup>th</sup> January, 257 B. C.

The writer is probably Amyntas, as the hand is similar to that of no. 59030 and no. 59039. He asks Zenon to look after a certain person, whose name is lost or imperfectly preserved.

[ ]ας Ζήνωνι χαίρειν. εἰ αὐτός τε ἔρρωσαι καὶ Ἀπολλώνιος, τοῖς [θεοῖς]  
[πᾶσιν] ἔχο[μ]εν πολλὴν χάριν· καὶ αὐτοὶ δὲ ὑγιαίνομεν. χαρίζοι(ο) δ' ἅμ[μ]οι



[ ἐ]πι[μ]ελόμ[ε]ν[ο]ς. ἔστι γ[α]ρ ἄνθρωπος ἴδιος τῇ εὐνοίᾳ τῇ πρὸς[  
ἔρρωσο. Λκη, Ἀπελλαίου ια.

VERSO : Ζήνωνι. ]ητρυου

Lines 2-3. A proper name in the genitive is to be supplied before ἐπιμελούμενος, e. g. Δημητρίου.

Line 3. 'Remarkable for his good-will towards', and the last word may have been Ἀπολλωνίου or ὑμᾶς.

Line 5. The mutilated word to the right of the address is probably the name of the person recommended to Zenon. It seems to end either in τρυου or τιτου.

BIBL. : *Journal d'entrée du Musée*, no. 48480.

59033. Letter from Nikias to Apollonios. — o m. 21 × o m. 31. — Date :  
19<sup>th</sup> January, 257 B. C.

Apollonios had written to a certain Lysimachos, evidently a man of high rank, asking him to give his messengers some fruit trees for his or their plantations. As Lysimachos happened to have gone down to Alexandria, the letter was answered by his agent Nikias, who writes that he has shown the messengers round all the orchards and advised them to send a delegate to Lysimachos, who could give them a better supply from down the river. The messengers, however, preferred to take what they could get from Nikias, and he adds a list of the sorts which they actually took : fig-trees of six kinds, pomegranate, apricot, apple and eleven varieties of vine.

We do not yet know who Lysimachos and Nikias were or where their orchards lay (see introd. to *P. Edg.*, 79). From the dates given in *P. Edg.*, 77 and *P. Cornell*, 1 we can infer that the correspondence took place while Apollonios was staying at Memphis. It is therefore very doubtful whether Lysimachos himself lived in Memphis, for in that case Apollonios would probably have known of his departure.

Νικίας Ἀπολλωνίῳ χαίρειν. ἔγραψας Λυσιμάχῳ περὶ φυτῶν ὅπως  
δι..... ον. Λυσίμαχος μὲν οὖν ἔτυχεν ἐν Ἀλεξανδρείᾳ ὦν,  
ἐγὼ δὲ τοῖς ἐλθοῦσιν περιαγαγὼν πάντας τοὺς παραδείσους ἔδειξα  
ὅτι παρ' ἡμῖν μὲν ὁσχεύματα οὐκ ἔστιν οὐδ' εἴωθεν γίνεσθαι, οὐκ ἠγνοοῦσαν δὲ  
5 οὐδ' αὐτοί, ἀλλὰ ἐξ Ἀρσινόης τῆς νήσου μεταπεμπόμεθα, ἐκεῖ γὰρ ἔργωι  
[ ὕδωρ ὑπάρχειν αἰεὶ, καὶ ἡξίου κατα-

Line 2. Perhaps διαδοῖ, or διδοῖ, τοῖς παρὰ σοῦ.

Lines 4-5. The meaning seems to be that water was provided at 'Arsinoe on the island' by some mechanical means.

σπλαγῆναί τινα τῶν παρὰ σοῦ πρὸς Λυσίμαχον, ἐπόρισεγ γὰρ ἂν αὐτοῖς ἐκ  
τῶν

κάτω τόπων, οἱ δὲ ἔφασαν ἀρκεῖν αὐτοῖς ἂν λάβωσιν εἰς φυτεῖαν ἀπὸ τῶν  
παρ' ἡμῖν ὑπαρχόντων. ἐδώκαμεν οὖν αὐτοῖς ὅσα ἠβούλοντο, ὧν τὸ καθ' ἐν  
10 ὑπογεγραμμένα.

ἔρρωσο. Λκη, Ἀθύρ κε.

σύκινα Χῖα, ἐρινεά, Λύδια, πραέα, φοινίκεα, ὀλονθοφόρα· ῥόας ἀπυρήνου·  
μῆλα ἑαρινά, καὶ τῶν διφόρων· καὶ ἀμπέλου καπνείου, Κιλικίας, Μενδαίου,  
Εὐδαμειδέου, Μαρωνείου, κολοκυν[θίνης], φοινίσσης, καπνείου, Ἀλεξανδρείου,  
15 βουμάσλου, . . ερμούλου, δριμύος.

VERSO :

Νικίου

Ἀπολλωνίῳ.

περὶ φυτῶν.

Line 12. ὀλονθοφόρα : see the Lexica under ὀλονθοφόρα.

Line 13. μῆλα ἑαρινά : probably apricots, like the Latin *mala praeocia*, while τῶν  
διφόρων are equivalent to the *malus bifer*.

Line 14. φοινίσσης : cf. VIRGIL, *Georgics* II, 95, *purpureae preciaeque*; Schnebel prefers  
to read Φοινίσσης, 'Phoenician'.

BIBL. : *Journal d'entrée du Musée*, no. 48481; *P. Edg.*, 79; SCHNEBEL, *Landwirtschaft*, pp. 252,  
301, 314, 315.

59034. Petition from Zoilos to Apollonios. — o m. 30 × o m. 315. — Date  
of reception : about 12<sup>th</sup> February, 257 B. C. (pl. XII).

Zoilos, who resided abroad, had been ordered by the god Sarapis to sail over to Alexandria and inform Apollonios of his decree that a temple should be built for him in the Greek quarter of the town where the writer lived. Seeking to decline the task, Zoilos was overtaken by a dangerous illness, from which he escaped by promising to obey the god's bidding. Meanwhile a man from Knidos had arrived and started to build a Sarapieion on the chosen spot; but the god forbade him and he departed. When Zoilos eventually came to Alexandria, instead of communicating the message, he spoke to Apollonios about another affair, with the result that he had a long relapse. He now writes to Apollonios, who was travelling in the interior, relating the whole story and begging him to provide means for building the temple.

Rostovtzeff suggests that the writer was the Zoilos who was employed by Apollonios in Syria (see no. 59057); but this is doubtful. The agent of Apollonios was more probably the Zoilos who was in Ptolemais in Hyperboretaios of year 28, when



Zoilos the petitioner seems to have been lying ill in Alexandria (*P.S.I.*, 494). But in truth, apart from Zoilos the Arsinoite æconome, we cannot yet distinguish the various persons who bore this name. Nor can we identify the place in which the temple was to be founded. It was a town on the sea-coast with, apparently, a non-Greek population and a Greek quarter. Père Vincent suggests Gaza. That is a possibility, but only one of many; and I should be inclined to look somewhere nearer Knidos. The petition was probably sent from Alexandria and not presented personally to Apollonios.

- Ἀπολλωνίωι χαίρειν Ζώϊλος Ἀσπέν[δ]ιος τ[ῶν]  
 ὅς καὶ διασυνεστιάθη σοι ὑπὸ τῶν τοῦ βασιλέως φίλων. ἐμοὶ συμβέβηκεν  
 θεραπεύοντι τὸν Θεὸν Σάραπιν περὶ τῆς σῆς υἰγείας καὶ ἐν[η]μερίας τῆς  
 πρὸς τὸν βασιλέα Πτολεμαῖον τὸν Σάραπίμ μοι χρημα[τίζει]ν πλε[ο]νάζει[ς]  
 5 ἐν τοῖς ὕπνοις, ὅπως ἂν διαπλεύσω πρὸς σέ καὶ ἐμφ[ανίσω] σοι τὸ νῦν τῶν  
 χρηματισμὸν, ὅτι δεῖ συντελεσθῆναι αὐτῶι  
 καὶ τέμενος ἐν τῇ Ἑλληνικῇ πρὸς τῶι λιμέν[ι] κα[ὶ] ἰ[σ]ερέ[α] ἐπιστάτειν κ[αὶ]  
 ἐπιδωμίζειν ὑπὲρ ὑμῶν. ἐμοῦ δὲ π[α]ρ[αιτη]σαμένου  
 ὅπως ἂμ με παραλύσει τοῦ ἐνταῦθα [ἔργο]υ, εἰς ἄρρωσ[τ]ή[α]ν μ[ε] π[ε]ριέ-  
 ξαλεν  
 10 μεγάλην ὥστε καὶ κινδυνεῦσαι [με]. προσευξάμενος δ[ὲ] αὐ[τῶι], ἐ[ξ]ά[μ] μ[ε]  
 υἰγιάσει, διότι ὑπομενῶ τὴν ληιτο[υρ]γίαν καὶ ποιή[σει]ν τὸ ὕφ' αὐτοῦ  
 προσιασόμενον. ἐπεὶ δὲ τάχιστα υἰγιάσθην, παρεγένετό τις ἐκ Κνίδου  
 ὅς ἐνεχείρησεν οἰκοδομεῖν Σαραπιεῖον ἐν τῶι τόπῳ τούτῳ καὶ προσ-  
 αηγόχει λίθους· ὕστερον δὲ ἀπεῖπεν αὐτῶι ὁ Θεὸς μὴ οἰκοδομεῖν, κἀκεῖνος  
 15 ἀπηλλάγη. ἐμοῦ δὲ παραγενομένου εἰς Ἀλεξάνδρειαν καὶ ὀκνοῦντός σοι  
 περὶ τούτων ἐντυχεῖν, ἀλλὰ περὶπραγματείας ἧς καὶ ὠμολογῆκεις μοι,  
 πάλιν ὑπετροπάσθην μῆνας τέσσερας· διὸ οὐκ ἡδυνάμην εὐθέως παραγε-  
 νέσθαι πρὸς σέ. καλῶς οὖν ἔχει, Ἀπολλώνιε, ἐπακολουθῆσαι σε τοῖς ὑπὸ τοῦ  
 Θεοῦ προστάγμασιν, ὅπως ἂν εὐίλατός σοι ὑπάρχων ὁ Σάραπισ πολλῶι σε

Line 5. τόνδε τόν seems more probable than my first reading, τοῦτον τόν.

Line 6. Restore [τοῖς σοῖς ἀνηλώμασιν ἱερὸν τε] or something similar.

Line 7. ἐν τῇ Ἑλληνικῇ : sc. μερίδι.

Line 8. Deissmann proposes παρ[ακαλέ]σαντος τὸν Θεὸν Σάραπιν]. That gives the required sense, but at this stage of the letter I think that Zoilos would merely have written either τὸν Θεόν or τὸν Σάραπιν.

Lines 9-10. The second halves of these lines have been read from the impressions left by the ink on the verso. In the sentence beginning προσευξάμενος we must supply a verb such as υἰγιάσθην.

Line 11. ὑπομενῶ, as Deissmann says, is clearly right. I read ποιή[σει]ν in preference to ποιῶ πᾶν of *P.S.I.*, 435.

Line 16. After ἀλλά understand ἐντυχόντος.

- 20 μείζω παρὰ τῶι βασιλεῖ καὶ ἐνδοξότερον μετὰ τῆς τοῦ σώματος υἰγείας  
 σὺ οὖν  
 ποιήσῃ. μὴ καταπλαγῇς [.] τὸ ἀνήλωμα ὡς ἀπὸ μεγάλης σοι δαπάνης  
 ἐσομένης, ἀλλ' ἔσται σοι ἀπὸ πάνυ λυσιτελοῦντος· συνεπιστάτησω γὰρ ἐγὼ  
 πᾶσι  
 τούτοις.

εὐτύχει.

VERSO :

- 25 Ζωίλου περὶ Σαράπιος. Ἀπολλωνίωι.  
 Λκη, Αὐδναίου θ,  
 ἐν τῶι Βερενίκης  
 ὄρμῳ.

Line 22. ἐσομένης : Wilcken corrects to ἐσόμενον; see also the note in *P.S.I.*, 435.

Line 27. For the position of Βερενίκης ὄρμος see *P. Edg.*, 80, introduction and Wilcken, *U.P.Z.*, I, p. 452. I think it lay north or north-east of Memphis, possibly, as Wilcken suggests, on the canal leading to the Red sea. It was visited immediately after Memphis; the travellers stayed there for more than a month, and then went on to Boubastis and the east of the Delta.

BIBL. : *Journal d'entrée du Musée*, no. 48482; *P.S.I.*, 435; *P. Edg.*, no. 7; republished, with photographic reproductions and commentary, by DEISSMANN, *Licht vom Osten* (4<sup>th</sup> ed.), pp. 121 seq.; commented on by Vincent in *Rev. bibl.*, 1920, pp. 169-175; also by Wilcken in *Archiv*, VI, pp. 394-395; see also ROSTOVITZEFF, *Large Estate*, p. 38.

59035. Letter from Statios(?) to Zenon. — o m. 14 × o m. 325. — Date : about 31<sup>st</sup> January, 257 B. C.

A badly preserved letter, the meaning of which is not quite clear. The writer asks Zenon to give some money to Zenodoros in order that he may buy him a sword-belt, and he says that he has written to Zenodoros to carry out the order. The remaining sentence I do not understand. The letter was probably written in Alexandria. Zenodoros appears elsewhere as a commercial, travelling agent in the employment of Apollonios (no. 59090); he is also mentioned, unless this was a different man of the same name, in connection with a weaving establishment at Memphis (no. 59080; *P.S.I.*, 854).

Στα...ς Ζήνωνι χαίρειν. καλῶς ἂν ποιήσῃς δοῦς Ζηνοδώρῳ  
 [.....]ε[.....] ξιφιστῆρα ἀγοράσῃ. γεγράφαμεν γὰρ  
 αὐτῶι

Line 1. Perhaps Στατίος (see *P.S.I.*, 585).

Line 2. ξιφιστῆρα : compare *P.S.I.*, 341, 6. The first α of ἀγοράσῃ is written over ι.

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ἀξ[ιο]ῦ[ν]τες ἀπολειτουργῆσαι. ἡμεῖς δέ σοι ἀποστέλοῦμεν παρὰ τῶν  
καὶ ὥραϊα κομιζομένων πρὸς ὑμᾶς.

5

ἔρρωσο. Λκη, Ἀπελλαίου κς.

VERSO :

[ ]

Ζήνωνι.

σατο Ζ. . . . . ν.

Λκη, Αὐδναίου κε,

ἐν τῷ Βερνίκης ὄρμω[ι].

Line 4. καὶ ὥραϊα is a doubtful reading, but perhaps the meaning may be 'we shall send you, from those who are getting in fresh vegetables, a supply for Apollonios and you'.

BIBL. : *Journal d'entrée du Musée*, no. 48483.

59036. Letter from Apollodotos to Charmides. — o m. 39 × o m. 32. —  
Date : about 1<sup>st</sup> February, 257 B. C. (pl. XIII).

Apollodotos, the writer of this important letter, was a subordinate of Apollonios the *διοικητής*, possibly a royal *οικονόμος*, residing in Caria. Charmides to whom he writes was an agent of his, probably staying in Alexandria. He sends Charmides, along with his instructions, copies of two letters addressed to a certain Xanthippos. We learn from the text that Xanthippos was trierarch of a ship and we gather from the context that he was a trierarch in the Athenian sense; that is to say, he was a rich man on whom was laid the burden of equipping a ship for the Ptolemaic navy. While he himself was inhabiting or visiting Alexandria, the ship was stationed at Halikarnassos under the charge of his representative Antipatros. The latter being short of money for upkeep or repairs had received, through the influence of Apollodotos, the following advances, or friendly loans without interest, out of certain public funds : (a) 2000 drachmæ from the *ιατρικά*, which we are probably to understand as the proceeds of a royal tax, not of a city tax confined to Halikarnassos; (b) 465 dr., 2 ob., 2 ch., from an unspecified source; (c) 3000 drachmæ, which had been collected as a *στέφανος* for the king from the city of Halikarnassos. (a) was to be repaid by Xanthippos, directly or indirectly, to a certain Medeios, presumably in Alexandria, to the account of the *ιατρικά*. (b) was to be sent back to Apollodotos, or else paid to Medeios along with (a). The 3000 drachmæ forming the *στέφανος* had been advanced on the guarantee of Apollonios to Epikydes, an official in Halikarnassos, and were to be repaid by Xanthippos to Apollonios himself in Alexandria.

The special interest of the letter is that it proves the existence of some form of trierarchy for the upkeep of the navy. In my first edition of the text I took the view that, as Xanthippos was residing in Alexandria, he was presumably a prominent

Alexandrian citizen. But Wilcken has lately advanced a different and very attractive theory on this point. Arguing that the advance of public money collected in Caria is more intelligible if we suppose it to have been made for the benefit of a local trierarch and that the presence of Xanthippos in Alexandria is not inconsistent with the view that he was a citizen of Halikarnassos, he comes to the conclusion that Halikarnassos and, if Halikarnassos, no doubt others of the pseudo-autonomous cities in the Ptolemaic empire were subjected to the burden of trierarchy for the support of the king's navy (see bibliography). This theory appears very probable on general grounds, but the argument would gain in strength if it could be shown that the royal *ιατρικόν*, which Bouché-Leclercq defines as an «abonnement aux soins médicaux», was levied on the citizens of Halikarnassos and not only on such persons as owed a direct allegiance to the king. This is a point that is still obscure : what classes of the population, in and outside Egypt, paid the *ιατρικόν*?

Ἀπολλόδοτος Χαρίμει χαίρειν· ὑπογέγραφα σοι τῶν πρὸς Ξάνθιππον  
ἐπιστολῶν τὰ ἀντίγραφα. ἐντυχὼν [ο]ῦν αὐτῷ καὶ περὶ τῶν 'Βυξετ εἶδησον  
πῶς  
βούλεται οἰκ[ο]νομῆσαι, καὶ, ἐὰν θελήῃ σοι διαγράψαι, λαβὼν παρ' αὐτοῦ  
διάγραφον Μηδείωι

ὁ ἐδεδώκει Στράτων ἐν Ἀλικαρνασσῶι γαζοφύλαξ ἀπὸ τῶν ἱατρικῶν Ἀντιπά-  
τ[ρωι]

5 τῷ φ[αρά] Ξανθίππ[ο]ν εἰς τὴν να[ύ]ν ἣν τριηραρχεῖ Ξάνθιππος τ' Β, τὰς δὲ  
υξε = [χ]

διάπεμψον πρὸς ἡμᾶς δούς τινι ἀκίνδυνον, καὶ περὶ τῶν 'Γτ ἐπιμελήθητι  
ὅπως

διαγράψῃ Ἀπολλωνίωι καθότι ἐπεστιάλακαμεν αὐτῷ.

ἔρρωσο. Λκη, Ἀπελλαίου κς.

Ἀπολλόδοτος Ξανθίππῳ χαίρειν. εἰ τῷ τε σώματι ἔρρωσαι καὶ τᾶλλα σοι  
κατὰ γνώμη[ν]

Line 1. Ἀπολλόδοτος : here and in no. 59037 and no. 59056 we find him active in Caria, while in *P.S.I.*, 324, dating from 261 B. C., he is mentioned, along with his colleague Hikesios, in connection with exports of corn, apparently Government corn, from Syria. But this does not prove that he was then residing in Syria. The corn may have been intended for the Carian market.

Line 4. γαζοφύλαξ : not one of the city *ταμίαι* (see *P. Edg.*, 67, introd.), but a treasurer in the king's service, possibly attached to the royal forces. It seems questionable whether the *ιατρικά* mentioned here consisted of money collected in Caria to be remitted to Alexandria or money held by Straton for payment of the doctors who benefited by the tax, especially the army and navy doctors. The fact that the loan was to be repaid in Alexandria is in favour of the former alternative.



10 ἐσλίν, εἴη ἂν ὡς ἡμεῖς θελούμεν· ἐρρώμεθα δὲ καὶ αὐτοί. ἐγράψαμέν σοι πρό-  
 τερον διότι δεδώ-  
 καμεν διὰ Περιγένους εἰς τὴν ναῦν ἣν τριηραρχεῖς Ἀντιπάτρῳ τῷ ἐπιπλέοντι  
 ἐπὶ τῆς νεὸς 1 B. ὅπως οὖν τοῦτό τε καὶ τὸ δοθὲν Ἐκατωνύμῳ εἰς τὴν θ'  
 1 υξε = χ, ἐάν τε φαίνεται σοι, διαγράψῃς Μηδείῳ εἰς τὰ ἱατρικά, ἐάν τε  
 βούλη[ι], —  
 βέλτιον ὑπελάδομεν εἶναι πάλιν γράψαι σοι περὶ τούτων. καλῶς ἂν οὖν ποιή-  
 σαις

15 ἐπιστείλας ἡμῖν ὡς <sup>βούλει</sup> [[δεῖ]] γενέσθαι, ἵνα καὶ ἡμεῖς οὕτω καταχωρίσωμεν. ἐάν δὲ  
 φαίνεται σοι Χαρμίδει τῷ παρ' ἡμῶν τῷ τὴν ἐπιστολὴν σοι ἀποδεδωκότι  
 διαγράψαι, διάγραψον.

ἔρρωσο.

Ἀπολλόδοτος Ξανθίππῳ χαίρειν. χωρὶς τῶν 1 B 1 ὧν γεγράφαμέν σοι ἐν τῇ  
 ἐτέ[ρ]ῃαι  
 20 ἐπιστολῇ δεδώκαμεν ἄλλας Ἀντιπάτρῳ τῷ παρὰ σοῦ τριηραρχοῦντι τὴν  
 θ' 1 Γ  
 ἃς δεῖ σε διορθώσασθαι Ἀπολλωνίῳ τῷ διοικητῇ. καλῶς ἂν οὖν ποιήσῃς  
 συντάξ[α]ς  
 διαγράψαι αὐτῷ καθότι ὑπογεγράφαμέν σοι.  
 ἔρρωσο.

Ξανθίππος Ἀπολλωνίῳ. ὃ διέγραψεν Ἀπολλόδοτος ἐν Ἀλικαρνασσῶι διὰ τῆς  
 Σωπόλιος

25 Ἀντιπάτρῳ ἐπὶ τῆς Ξανθίππου θ', τὸ πεπλωκὸς 1 κζ Περιτίου ἢ παρὰ ταμιῶν  
 Ἀλικαρνασσέων τῶν ἐπὶ Δημητρίου, ὃ στέφανος τῷ βασιλεῖ, ὃν ἐξεδέξατο  
 Ἀπολλώνιος  
 Ἐπικύδει, ὃ δεήσει Ξανθίππον διαγράψαι Ἀπολλωνίῳ ἐν Ἀλεξανδρείᾳ ἀκίν-  
 δυνον, 1 Γ.

Line 12. I proposed in the first edition to resolve τὴν θ' into τὴν (ἐννήρη), and  
 though not confident that this is right, I cannot find a more likely explanation.  
 See introd. to P. Edg., 67 and WILCKEN, art. cit.

Line 13. The meaning is ἐάν τε βούληι, οἰκονομήσῃς ἄλλως, but there is a gap in the  
 construction.

Line 24. τῆς Σωπόλιος : sc. τραπεζῆς.

Line 25. ἐπὶ Δημητρίου : the eponymous magistrate.

Line 28. ἀν(τίγραφα) ἐπι(στολῶν) : written in monograms and probably a note of the  
 sender (cf. no. 59125 and Annales, XXIV, p. 18).

VERSO.

Χαρμίδει

ἀν(τίγραφα) ἐπι(στολῶν) τῶν πρὸς  
 Ξ[άνθι]ππον.

BIBL. : Journal d'entrée du Musée, no. 48484; P. Edg., 67; Wilcken in Raccolta Lumbroso, pp. 93-  
 99.

59037. Letter or memorandum to Zenon. — o m. 17 × o m. 155. — Date :  
 258-257 B. C. (pl. VIII).

This communication, which gives news about certain matters at Halikarnassos, has  
 apparently been divided into several paragraphs, but only the lower half of the  
 text is preserved. In lines 2-12 the writer had originally used the pronouns σέ, σοί  
 and σοῦ, addressing Apollonios directly, but afterwards changed them to τοῦτον,  
 αὐτῷ and τούτου. He informs Zenon, or rather Apollonios through Zenon, that  
 letters had been sent from Apollodotos and Kratinos, son of Danaos, proposing  
 that the affair of Danaos should be settled by the payment of twenty talents to the  
 Crown, but that the bearer of the letters, instead of delivering them, was wasting  
 his time in Alexandria in the house of Aristoboulos. He also reports that Danaos  
 friend Pankris was trying to obtain the office of *nomophylax* through Epikydes and  
 that the question was being referred to Apollonios; and he advises the latter to  
 show no favour to a man who was talking scandal about him. He next asks for  
 letters of recommendation from Apollonios to Apollodotos, Laagos and Hikesios  
 and for another letter to Iason the banker certifying that Apollonios had been  
 appeased through the writer's intercession.

The writing runs along the fibres and the document was folded parallel to the fibres  
 of the recto and not, as was usual in the case of short-lined letters, at right angles  
 to them. As there is no word of greeting at the end, I formerly supposed that the  
 communication was in the form of an ὑπόμνημα rather than an ἐπιστολή; but this  
 is not certain (see no. 59062).

The writer was evidently one of Zenon's Carian friends. The hand bears a distinct,  
 though not perfect, resemblance to that of Lond. Inv. 2092, a letter from Deme-  
 trios about the arrival of Zenon's father in Kaunos, and it is possible that Demetrios  
 was also the writer of the present letter.

] . . ον ὅτι παρὰ τοῦ Δα[νάου]

<sup>τοῦτον</sup>  
 υἱοῦ ἀπεσ[τάλη] καὶ ἐγράφη πρὸς [[σέ]] τοῦ Ξα[ν]-  
 δικοῦ : ηκ 1 παρὰ τε Ἀπολλοδότου καὶ Κρα[τί]-  
<sup>τοῦ Δανάου</sup>  
 νου ἵνα οἰκονομηθῇ δοθέντων ταλάντων

Line 3. The colon after Ξανδικοῦ is on the papyrus. τοῦ is required before ηκ 1. For  
 Apollodotos, see no. 59036.



- 5 εἴκοσι τῶι βασιλεῖ, ὁ δ' ἀποσταλὴς οὐκ ἀποδέδωκε[εν]  
 αὐτῶι τὰ γράμματα<sup>τα</sup>, ἀλλ' ἔστι ἐν Ἀλεξανδρείαι<sup>φθειρόμενος</sup>  
 σκηναῶν ἐν τοῖς Ἀριστοβούλου ὄνομα δ' ἔστι αὐ-  
 τῶι Ἡδύλος· καὶ ὅτι Πάγκρις ὁ μετὰ Δανάου  
 [δια]τρίβ[ω]ν [δ]· Ἐ[π]ικύδους αἰτεῖται τὴν νομοφυ-  
 10 λακίαν, ὁ δὲ εἰς σέ. βάλλεται. ἵνα οὖν μηθὲν αὐ-  
 τῶι γένηται ἔστι γὰρ ἀλλότριος καὶ διαβάλλων<sup>τῶν φιλανθρώπων</sup>  
 ὡς διὰ τοῦ τὰ περὶ Δάναον γέγονεν.<sup>του</sup>
- λαβὲ δ' ἡμῖν ἐπιστολὰς παρ' αὐτοῦ πρὸς Ἀπολ-  
 λόδοτον καὶ Λάαγον καὶ κέσιον, ἔστρωσαν δὲ ὑπὲρ  
 15 ἡμῶν φιλάνθρωποι, καὶ αὐτὸς δὲ γράψον.  
 λαβὲ δὲ καὶ πρὸς Ἰάσονα τὸν τραπεζίτην  
 ὅτι διαλέλνται ἡμῶν ἐντυχόντων·  
 γέγραφε γὰρ καὶ πρὸς Ἀπολλόδοτον.

VERSO, in small letters : [[ἐπεὶ ὑπὲρ]]

Lines 4-5. This large sum suggests that Danaos was implicated in the collection of revenue.

Line 6. αὐτῶι : written over σοι. Perhaps τὸ γράμμα originally.

Line 7. Ἀριστοβούλου : possibly the man who appears as the eponymous priest in the 5<sup>th</sup> year of Euergetes (see Plaumann's list in Pauly-Wissowa, art. *ιερεῖς*).

Line 9. Ἐπικύδους : the official of Halikarnassos mentioned in no. 59036.

Line 12. Originally διὰ σοῦ.

Line 14. Ἰέσιον : a colleague of Apollodotos (see *P.S.I.*, 325). The subject of ἔστρωσαν is αἱ ἐπιστολαί.

Line 18. The meaning probably is : 'for he, Apollonios, has already written so to Apollodotos',

BIBL. : *Journal d'entrée du Musée*, no. 48485; *P. Edg.*, 68.

59038. Letter from Amyntas to Zenon. — o m. 32 × o m. 11. — Date of reception : about 29<sup>th</sup> February, 257 B. C.

Amyntas writes about his friend Demetrios, to whom he had lately lent some silver plate belonging to Apollonios, and who in the meantime had been arrested. If

Demetrios' goods are being confiscated by the Treasury, Zenon must try to recover the plate; if not, he is requested to let Demetrios keep it. Amyntas also asks him to show Demetrios as much consideration as possible, until he himself finds an opportunity of interceding with Apollonios. For a fuller account of this affair see no. 59044.

- Ἀμύντας Ζήνωνι  
 χαίρειν. Δημητρίωι . . .  
 [ ]  
 τατ. . . . .  
 5 ας ἀκατασκεύωι ὄντι  
 ἐχρήσαμεν ἀξιώσαντι  
 ποτηρίδια, ψυκτηρίσκον  
 τε σιατόν, χωροῦντα  
 χάα καὶ μικρῶι πλέον, ὃν συν-  
 10 ἔθηκεν ἔξωθεν Ἀπολλώ-  
 νιος Τρυφῆραι, καὶ Ἀντι-  
 πατρίδια ἑτερόζυγα  
 δύο καὶ ψυκτήριον καὶ  
 κύαθον. πυνθανόμεθα  
 15 ὅτ' αὐτὸν ἐν φυλακῇι εἶναι  
 [ ]  
 [ ἐὰν οὖν ]  
 σοι φαίνεται, καλῶς ἂν  
 ποιήσαις . . . . . κομι-  
 20 σάμενος, εἰ καταχωρίζε-  
 ται τὰ ὑπάρχοντα εἰς τὸ βα-  
 σιλικόν, εἰ δὲ μή, ἑάσας ἔχειν  
 αὐτόν. καὶ τὰ λοιπὰ δὲ πο-  
 λυωρῶν αὐτοῦ χαριεῖ μοι  
 25 ὡς ἐνδέχεται μάλιστα, ἕως

Line 8. σιατόν : cf. DITTENBERGER, *Sylloge*<sup>2</sup>, 588, 93, σιατὸς κάδος. Perhaps a vessel standing on a base of its own; but the meaning is uncertain.

Lines 9-10. συνέθηκεν ἔξωθεν : perhaps 'left in Tryphera's charge outside the palace'. Cf. ἔξω σκηνοῦντα in *P.S.I.*, 340, 10; also ἐνδοθεν εὑροντας in *P. Lond. Inv.* 2096, 4 (in the *Raccolta Lumbroso*, p. 16).

Lines 11-12. Ἀντιπατρίδια : vases called after one of the Antipaters, like Ἀντιγονίδες and Σελευκίδες.

Lines 23-25. This passage, together with no. 59044, 17-19, indicates that Zenon was in touch with the prisoner and that the arrest had taken place up the river.



ἀν Ἀπολλώνιον ἡμεῖς ἀξι-  
ώσωμεν περὶ αὐτοῦ λαβόν-  
τες εὐκαίρως.

ἔρρωσο.

VERSO :

30 Ἀμύντου περὶ τῶν χρησθέντων  
ἀργυρωμάτων Δημητρίωι.  
Λκη, Αὐδναίου κε,  
ἐπὶ τοῦ ὄρμου.

Ζήνωνι.

BIBL. : *Journal d'entrée du Musée*, no. 48486; *P. Edg.*, 80.

59039. Fragment of a letter from Amyntas to Zenon. — o m. 13 × o m. 13.  
— Date of reception : about 29<sup>th</sup> February, 257 B. C.

About a certain Molossos, whom Amyntas had recommended to Apollonios. The letter came by the same post as no. 59038.

Ἀμύντας Ζήνωνι χαίρειν  
συνεσήσαμεν Ἀπολλωνίωι  
[ ] . . . [ ] . . . ἀντίγραφον  
χεσθαι παρ' Ἀπολλωνίωι, οἱ δ' ὑπ[  
5 Ἀπολλωνίωι περὶ αὐτοῦ. ἔστι γὰρ  
χαριεῖ μοι ὡς ἐνδέχεται μάλιστα  
σοι γεγράφαμεν περὶ αὐτοῦ.

VERSO :

[Ἀμύντας] περὶ Μολοσσοῦ.  
[Λ] κη, Αὐδναίου κε.

Ζήν[ωνι].

BIBL. : *Journal d'entrée du Musée*, no. 48487.

59040. Letter from Amyntas to Zenon. — o m. 105 × o m. 315. — Date of reception : about 3<sup>rd</sup> March, 257 B. C.

Amyntas acknowledges receipt of the copper vessels from the Troglodyte and of the fish, all but two, from Aigyptos.

The things mentioned had probably been sent from Berenikes Hormos. In *P. Cornell* I we find some Troglodytes attached to the retinue of Apollonios from the 2<sup>nd</sup> to the 11<sup>th</sup> of Audnaïos; they disappear then for a fortnight and return on the 26<sup>th</sup>. Amyntas' letter was docketed by Zenon on the 28<sup>th</sup>. It seems probable then that in the meantime the Troglodytes had made a trip to Alexandria on one of the boats by which Apollonios kept up communication with the capital. Wilcken suggests

(*U. P. Z.*, I, p. 452) that their presence at Berenikes Hormos may indicate that this port lay on the Red Sea or on the canal leading to it; and the latter location is quite possible. But what the Troglodytes were doing in Apollonios' camp, whether they were envoys bringing gifts or were engaged in his service, I cannot say. As for the *Θρίσσαι* see *Athen.*, 328 E : Δωρίων δὲ ἐν τῷ περὶ ἰχθύων καὶ τῆς ποταμίας μέμνηται *Θρίσσαι* and *Strabo* 824 : Φησὶ δ' Ἀριστίδεουλος ἐκ τῆς θαλάττης μὴδὲν ἀνατρέχειν ὄψον εἰς τὸν Νεῖλον πλὴν κεσάρεως καὶ *Θρίσσης* καὶ *δελφῖνος*.

Ἀμύντας Ζήνωνι χαίρειν. τὰ χαλκώματα ἐκομισάμεθα πα-  
ρὰ τοῦ Τρωγοδύτου, ἃ ἔγραψας ἡμῖν, καὶ τὰς *Θρίσσαι* παρὰ  
Αἰγύπλου  
ἐλάττους δυσί.

ἔρρωσο.

VERSO :

5 Ἀμύντου περὶ τῶν χαλκωμάτων  
[ ] . . . [ ] . Λκη, Αὐδναίου κη,  
[ἐν τῷ ὄρμωι].

Ζήνωνι.

Line 2. Αἰγύπλου : see *P. S. I.*, 541 and 858, 5.

Line 6. καὶ τῶν *Θρίσσων*?

Line 7. Or the docket may have ended with the date.

BIBL. : *Journal d'entrée du Musée*, no. 48488.

59041. Letter to Zenon. — o m. 245 × o m. 10 and fragment containing docket o m. 03 × o m. 10. — Date : 19<sup>th</sup> March, 257 B. C.

This incomplete and rather obscure letter is about a tax-collector who had been arrested and taken to the Arsinoite nome as though responsible to the authorities there. The writer was probably a tax-farmer at Memphis or in the Memphite nome, and the arrested man had been an employee of his and was now an employee of his colleague or successor Athenodoros. Apollonios had already ordered Theodoros to write to Zoilos, the Arsinoite oecnome, and to Mnesistratos to return the man to his employers, and the writer asks Zenon to procure Apollonios' order and send it on to him.

. . . . . πρὸς τὰ λο-  
γέματα τ[οῦ] κζ Λ ἀπη-  
χμένου δὲ [εἰς] τὸν Ἀρσινοί<sup>την</sup>  
ὡς ὄντα Διοσκουρίδου

Lines 3-4. There must be a grammatical mistake here.

Line 4. Διοσκουρίδου : probably a tax-farmer or an official in the Arsinoite nome.

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5 ὑπηρετήν, ἀκούσας δὲ  
 [π]αρ' ἡμ[ῶν ὅτι] οὐκ ἔστιν  
 [Δ]ιοσκουρίδου ὑπηρετῆς,  
 ἀλλὰ ἡμέτερος ἦν λογευτής,  
 νῦν δὲ Ἀθηνοδώρου τοῦ ἐγλα-  
 10 βόντος Μέμφιν, ἅμα δὲ καὶ  
 μαινομένου ὅτι οὐκ ἠδού-  
 λετο αἰτούμεν[ος] ἀργύριον δοῦ-  
 προσήγγειλεν αὐτὸν  
 ναι [[ἀπήγαγεν [α]ὐτόν]] Νικάνορι  
 καὶ ἀπήγαγε[ν].  
 [[προσαγγείλα[ς]]] συνέταξεν  
 15 οὖν Ἀπολλώνιος Θεοδώρῳ  
 γράψαι Ζώιλῳ[ι καὶ] Μνησι-  
 σίρατῳ ἀποδοῦν[αι] ἡμῖν τὸν  
 ἄνθρωπον. καλ[ῶς] δὲ οὖν ποιήσας  
 φιλοτιμηθεῖς, ὥσ[περ] ἐπίσθι,  
 20 ὅπως [[δὲ]] παρὰ τοῦ Θεοδώρου  
 λάβῃς τὰ ἐπισθ[όλια] καὶ ἀπο-  
 στείλῃ[ι]ς ἡμῖν.  
 [ἔρ]ρω[σο. L κη], Tῦ[βι] κῆ.

VERSO :

.....[ Ζήνωνι.  
 25 ὑπηρετό[ν]  
 L κη, Πε[ριτίου . .]  
 ἐμ Βάστωι.

Line 8. Read ἡμέτερος.

Line 10. Μέμφιν : in the *Revenue Laws* the city seems to be distinguished from the nome as a financial entity.

Line 11. Read μαινόμενος.

Line 13. Perhaps the Nikanor of *P.S.I.*, 632, 11.

Line 15. Θεοδώρῳ : see no. 59062.

Line 27. Read Βουβάστωι.

BIBL. : *Journal d'entrée du Musée*, no. 48489.

59042. Letter from Amyntas to Zenon. — o m. 125 × o m. 33. — Date of reception : about 19<sup>th</sup> March, 257 B. C.

The docket tells us that the travellers were now in Boubastos, no doubt the metro-

polis in the Delta. Amyntas recommends a friend of his called Alexandros, who had been requisitioned for some public service, and asks Zenon to get him excused on the plea of ill health. There is a similar reference to compulsory service in *P.S.I.*, 484, while in another of our papyri we read *ἀν μὴ βασιλικὴ λειτουργία παραγγελῇ*, 'unless some Government work be imposed upon him'. Compare also *P. Hib.*, 78. It is unfortunate that in none of these cases is the nature of the work specified.

The papyrus bears the mark of a seal impressed upon it.

Ἀμύντας Ζήνωνι χαίρειν. Ἀλέξανδρος ὁ ἀποδιδούς σοι τῇ[ν ἐπ]ισ-  
 10 λὴν τῶν φίλων τινὸς τῶν [ἐμ]ῶν ἐστὶν οἰκεῖος καὶ αὐτῷ δέ μ[οί]  
 εἰσι συ]-  
 νήθειαι, τυγχάνει δὲ προκεχειρισμένος ὑπὸ τινος. χαριεῖ οὖμ μοι  
 συ[σ]πουδάσ[ας],  
 εἰ ἔστιν ἐν δυνατῷ, ἀφελθῆναι αὐτόν. ἔστι γὰρ καὶ τῷ σώματι  
 ἀσθενέσ[τερος]  
 5 διὰ τὸ ἐν ἀρρωστίᾳ εἶναι.

ἔρρωσο.

VERSO :

Ἀμύντου περὶ Ἀλεξάνδρου. Ζήνωνι.  
 L κη, Περιτίου ιε,  
 ἐμ Βουβάστωι.

Line 3. *συσπουδάσας*, or *σὺ σπουδάσας* : illegible on the recto, but deciphered, with more or less probability, from the impressions which the letters have left on the verso.

BIBL. : *Journal d'entrée du Musée*, no. 48490.

59043. Letter from Amyntas to Zenon. — o m. 13 × o m. 185. — Date of reception : about 24<sup>th</sup> March, 257 B. C.

For the subject of this letter, compare nos. 59027, 59059. Amyntas reports that the servants in Alexandria are clamouring for their wages and asks Zenon to give instructions, as Apollonios has no time to think about such things.

[Ἀ]μύντας Ζήνωνι χαίρειν. καὶ πρότερόν σοι [ἐγράψαμεν ὅτι τὰ]  
 [σώ]ματα ἐνοχλεῖ ἡμᾶς τὸ ὀψώνιον ἀπαιτοῦν[τα, καὶ νῦν δὲ ἀξιοῦ]-  
 [σιν] τι δίδοσθαι αὐτοῖς, εἰ μέλλουσιν εὐτακτῇ[σαι. καλῶς οὖν ποιήσεις]  
 [γ]ράψας ἡμῖν εἰ διδῶται αὐτοῖς. Ἀπολλώνιος<sup>5</sup> μ[ὲν γὰρ. . . . .]  
 5 [. . .] ἐστὶν ὥστε περὶ τούτων φροντίζειν.

[ἔρρωσο].



## VERSO :

[Ἀμύντο]υ περὶ τῶν

Ζήνωνι.

[ὀψωνίω]ν τοῖς παισίν.

[Λκη, Περιτίο]υ κ,

10 [ἐμ Βουδάσ]ῳι.

Line 8. Or a participle, such as [γινομένω]ν.

Bibl. : *Journal d'entrée du Musée*, no. 48491.59044. Letter from Amyntas to Zenon. — o m. 29 × o m. 185. — Date of reception : about 26<sup>th</sup> March, 257 B. C. (pl. XIV).

Amyntas writes again about his friend Demetrios (see no. 59038), whose goods were now being sold up and who was himself still in prison. He does not repeat his request that Zenon should recover the plate, but he offers proof that it really belongs to the household. Subjoined is a copy of a letter which he has written to Apollonios, but which he does not wish Zenon to deliver unless he and Artemidoros the physician agree that it is advisable. The object of the letter to Apollonios is not to plead for Demetrios, but to excuse himself for having lent the plate. From the story which he unfolds we learn that Demetrios had formerly been an *ἀντιγραφεύς* to the *oecome* of the Prosopite. Another papyrus (see no. 59088 and *P. Edg.*, 81, introd.) shows that when Apollonios was stopping at Nikiou in the preceding summer, he had sent Demetrios on Government business to Herakleia in Phœnicia. On his return he seems to have been detained in Alexandria by Apollonios' order and being short of money and comforts, he persuaded Amyntas to lend him the plate. Shortly after, as we gather from the context, he was summoned to appear before Apollonios, placed under arrest, and his property confiscated to the Crown.

## Column I.

Traces of a line, ending ἐξ Ἡ]ρα-

κλείας ἐχρήσα[μ]εν ποτηρίδια. καὶ νῦν δε,

ἐπειδὴ ἐκεῖνος μὲν ἐστὶν ἐν φυλακῇ, τὰ δὲ

ὑπάρχοντα αὐτοῦ ἐξαργυρίζεται, γεγρά-

ῃς καὶ σοὶ τὰντίγραφον ὑπογέγραπται.

5 φάμεν Ἀπολλωνίω, καλῶς οὖν ποιήσεις

ἐπισκεψάμενος μετ' Ἀρτεμιδώρου τοῦ

ιατροῦ εἰ φαίνεται ἀποδοῦναι αὐτῷ

τὸ ἐπιστόλιον ἢ ἔαν οἰμώζειν. ὅτι μέγ

Line 1. This was probably the second line of the letter.

Line 8. ἔαν οἰμώζειν : 'let it go hang',

Lines 8-15. 'For that the plate is ours is proved by the fact. . . '.

γὰρ ἡμέτερά ἐστιν τὰ ἀργυρωμάτια

10 τὰ ὑπογεγραμμένα, τοῦ μὲν ψυκτῆρος

καὶ ψυκτηριδίου καὶ ἐνὸς τῶν Ἀντιπα-

τριδίων καὶ παρὰ τῷ βασιλεῖ ἐστὶ γραφὴ

ἐν τῇ παρ' Ἰκε[σίου] ἐπιστολῇ καὶ ἐν τῷ

ἐμπορίῳ ἀποχ[ρ]αφῇ, τῶν δὲ λοιπῶν

15 παρ' ἡμῖν τ. [ ] τι. υγον ὑπάρχει.

ἔαν δὲ μὴ φαίν[η]ται ὑμῖν ἀποδοῦναι,

Δημητρίου γε [ἐπ]ιμελόμενοι χαριεῖσθαι

μοι· νῦν μὲν γὰρ αὐτὸν πυνθανόμεθα

ὀλιγωρεῖσθαι.

20 ἔρρωσο.

Ἀπολλωνίω. Δημήτριος ὁ ἐν τῷ Προσω-

πίτῃ ὑπὸ σοῦ κατασθαιῖς ἀντιγρα-

φεύς, διὰ τὸ ἐξ οἴκου τε ἀποδημεῖν

οὐχ ὡς μενῶν καὶ ἔτι περικοπῆναι

25 ὑπὸ Λυσιμάχου τοῦ ληιστοῦ τὸ με-

θόδιον καὶ τὸν παῖδα, ὡς ὑπὸ σοῦ

κατεῖχετο, ἡξίου <sup>ἡμᾶς</sup> [[αυ]] κερμάτιον αὐ-

τῷ προχρηῆσαι, ἵνα κατασκευασθῇ

τοῖς ἀναγκαίοις. ἀργύριον μὲν ο[ὔ]ν οὐκ εἶχομεν

30 αὐτῷ προχρηῆσαι, ποτηρίδια ἐχρήσαμεν

ὧν σὺ Τρυφῆραι ἐξωθεν συνέθη[κ]ας, ψυκτη-

ριδίων τε σιατόν, μ[ικ]ρῶι πλέ[ο]ν [ἢ] χοῦν χώρουν,

οὐ ὀλκή ἐ[κ] τῆς παρ' [ἡμ]ῖν γραφῆς . . .

καὶ ψυκτῆριον καὶ Ἀ[ . . . . . ] . . . [ . . . . . ] . . .

## Column II.

Traces of a line.

Line 11. The κ in ψυκτηριδίου is corrected.

Lines 12-13. Hikesios was an agent of Apollonios, employed abroad. It is not clear how his letter with the list came to be in the royal archives.

Line 14. Perhaps a Customs declaration. For the ἐμπόριον of Alexandria see LEHMANN-HARTLEBEN, *Hafenanlagen*, p. 241.

Line 15. Perhaps ἀντίζυγον, meaning the other members of the pairs; but the reading is doubtful.

Line 25. Λυσιμάχου τοῦ ληιστοῦ : a pirate encountered at sea? Or a land-shark?

Line 26. μεθόδιον seems to be corrected from μεσιδίον.



35 θαι. καλῶς δ' ἄν  
 ποιοῖς καὶ συγ-  
 γνώμην ἡμῖν  
 ἔχων· οὐ γὰρ ἄν  
 ἠλπίσαμεν  
 40 ἐν οὕτω βραχεῖ  
 χρόνῳ διαπε-  
 σεῖν αὐτόν.

ἔρρωσο.

VERSO :

[Α]μύντας περὶ Δημητρίου.  
 45 [Λ]κη Περιτίου κβ,  
 [ἐμ] Βουδάσιωι.

Ζήνωνι.

Line 34. Restore Ἀντιπατρίδια ἐτερόζυγα δύο καὶ κύαθον. Probably a line is missing at the foot of column 1 and two short lines at the top of column 2.

BIBL. : *Journal d'entrée du Musée*, no. 48492; P. Edg., 81.

59045. Letter from Amyntas to Zenon. — o m. 11 × o m. 32. — Date of reception : about 26<sup>th</sup> March, 257 B. C. (pl. XV).

The letter introduces Zopyros the son of Sosigenes, who like Zenon belonged to a Kaunian family, and requests Zenon to choose a favourable moment for presenting him to Apollonios, to whom he wished to speak about some private matters. Amyntas had also written a letter of recommendation to Apollonios (cf. no. 59046), which would probably be delivered by Zenon or by Zopyros himself.

Ἀμύντας Ζήνωνι χαίρειν. Ζώπυρος ὁ τὴν ἐπιστολὴν σοι ἀπο[διδούς]  
 ἐστὶν υἱὸς Σωσιγένους τοῦ Καυνίου· γεγράφαμεν δὲ καὶ πρὸς Ἀπολλώ[νιον]  
 περὶ αὐτοῦ ἀξιωθέντες ὑπὸ τινων. καλῶς ἄν οὖν ποιήσῃς, ὥς ἄν εὐ-  
 5 κεν.  
 Ἀπολλώνιον,  
 καιροῦντα λάβῃς εἰσαγαγὼν αὐτόν, ἵνα ἐντύχηι ὑπὲρ ὧν ἀποδε[δήμη]-

ἔρρωσο.

VERSO :

Ἀμύντου περὶ Ζωπύρου τοῦ  
 Σωσιγένους υἱοῦ. Λκη,  
 Περιτίου κβ, ἐμ Βουδάσιωι.

Ζήνωνι.

BIBL. : *Journal d'entrée du Musée*, no. 48493; P. Edg., 82.

59046. Letter from Amyntas to Apollonios. — o m. 31 × o m. 14. — Date : probably 257 B. C.

A letter of recommendation, in which Amyntas asks Apollonios to give Menandros a favourable hearing. «For», he adds, «he is the sort of man that will care for your interests». It is evident that the letter was written in Alexandria and presented to Apollonios or to Zenon in the course of their voyage, probably in the first quarter of 257 B. C.

Ἀμύντας Ἀπολλωνίωι  
 χαίρειν. εἰ ἔρρωσαι, εὖ ἄν  
 ἔχοι· ἔρρωμαι δὲ καὶ αὐτός.  
 ἠξίωσεν ἡμᾶς Μένανδρος  
 5 ὁ παρ' Ἡρακλείδου γράψαι σοι  
 ἵνα περὶ ὧν ἀποδεδήμηκεν  
 πρὸς σὲ ἐντύχηι σαυτῷ  
 εὐχαίρως. καλῶς ἄν οὖν  
 ποιήσῃς δοὺς αὐτῷ  
 10 σαυτὸν εὐκαίρως. ὅμοιος  
 γὰρ ἐ[στίν] ἄνθρωπος  
 φρ[ον]τίζοντι ὑπ[ε]ρ σοῦ.  
 ἔρρωσο.

VERSO :

Ἀμύντου Ἀπολλωνίωι.  
 15 περὶ Μενάνδρου.

Line 11. Or perhaps ἄνθρωπος. Cf. P.S.I., VI, p. xii, 364, 3.

BIBL. : *Journal d'entrée du Musée*, no. 48494.

59047. Letter from Amyntas to Zenon. — o m. 09 × o m. 31. — Date of reception : about 11<sup>th</sup> April, 257 B. C.

Amyntas sends Dexilaos with a letter to Apollonios about expenses and asks Zenon to deliver the letter and send back the messenger at once, presumably with money or with an order on the bank. Inside the letter was found a clay sealing with an indistinct representation of a man to right, wearing a conical hat.

It will be noticed that Zenon was now at Mendes in the north-east of the Delta (cf. no. 59052).



[Α]μύντας Ζήνωνι χαίρειν. ἀφ' ἐσπάλκαμεν Δεξίλαον πρὸς Ἀπολ[λώνι]-  
[ο]ν κομίζοντα ἐπιστολὴν περὶ ἀ[νηλωμάτων]. καλῶς ἂν οὖν ποιήσῃς [...  
....]

[τ]ή[ν] τε ἐπιστολὴν ἀποδοῦς καὶ ἀποστείλας <sup>αὐτὸν</sup> συντόμως. οὐ γὰρ ἔχομεν οὐδὲν  
[.....]  
[ήμ]ας καὶ ἀνηλίσκειν.

5

ἔρρωσο. Λκη, Περιτίου

VERSO :

[Λκη, Δύσ]βρου ἦ, ἐν Μένδητι.

Ζήνωνι.

[Α]μύντου περὶ Δεξιλάου,  
ἀνηλώματος.

Line 1. ἀφ' ἐσπάλκαμεν : Amyntas had a weakness for this aspirated form, cf.  
no. 59053, 15.

Line 2. ἀ[νηλωμάτων] : restored from the docket, but doubtful. There are slight  
traces of some letters, quite illegible. At the end of the line [εἴ σοι δοκεῖ] is pos-  
sible, though rather long.

BIBL. : *Journal d'entrée du Musée*, no. 48495.

59048. Memorandum to Aratos from Aristeus. — o m. 055 × o m. 19. —  
Date : 257 B. C.(?) (pl. XV).

Aristeus, a man of good position in the household of Apollonios (see no. 59027),  
asks Aratos, of whom nothing is known, to remind Zenon the oecnome and Kriton  
the admiral to purchase some rugs and garments and a Tanitic bed-spread and  
bring them down to Alexandria, as he had asked them to do before they left town.  
Everything indicates that this memorandum dates from the time when Zenon was  
travelling with Apollonios, and the mention of the ἐνκοιμήτρον Τανιτικόν suggests  
that it was intended to anticipate their arrival in the neighbourhood of Tanis. The  
terms οἰκονόμος and σιολάρχης applied here to Zenon and Kriton do not mean that  
they were Government officials, but merely that Zenon was manager of Apollonios'  
private finances, while Kriton was in charge of his private fleet of ships (see introd.  
to *P. Edg.*, 16 and ROSTOVITZEFF, *Large Estate*, chap. 4).

ὑπόμνημα Ἀράτῳ παρὰ Ἀριστέως. μνησθῆναι Ζήνωνι  
τῷ οἰκονόμῳ καὶ Κρίτῳ σιολάρχει περὶ τῶν ψιλοταπίδων  
τῶν παρατόμων καὶ τοῦ καννάκου καὶ χλαμύδος, χιτῶνος,  
ἐνκοιμήτρον Τανιτικοῦ, ὅπως ἂν ἀγοράσαντες κατὰ γητε  
5 μεθ' αὐτῶν, καθότι καὶ παροῦσιν ὑμῖν ἐνετελλόμεν.

Lines 4-5. κατὰ γητε... ὑμῖν, not κατὰ γωσιν... αὐτοῖς, either because Aratos was

himself a member of the party, or because the writer has forgotten that he is not  
addressing Zenon and Kriton directly.

BIBL. : *Journal d'entrée du Musée*, no. 48496; *P. Edg.*, 16.

59049. Letter from Nikon to Zenon. — o m. 105 × o m. 075 and o m. 10  
× o m. 205. — Date : 1<sup>st</sup> April, 257 B. C. (pl. XV).

The date of the docket seems to be the 11<sup>th</sup> of Dystros, on which day Zenon received  
three other letters from the same correspondent (*P.S.I.*, 492, 493, 638). Nikon  
is sometimes mentioned along with Addaios, and the two were probably at this  
time overseers of Apollonios' property near Memphis. In the first part of the  
letter he asks Zenon to send a man, or allow him to hire a man, who will take  
delivery of the hay due to the estate from certain farmers. The second part is a  
personal appeal for better pay.

Νίκων Ζήνωνι χαίρειν. ἀπόσσει λ[ύ]ν τινα ὅς παραλήψεται τὸν χόρτον τὸν  
γινόμενον ἡμῖν παρὰ τῶν  
γεωργῶν καὶ Ἀπολλώ[νιον] ὑπόμνησ[ον] περὶ τούτων, ὅπως ἢ ἀποστείλῃ τινα

ἢ συνταγῇ ὀψώνιον {ὡς ἂν} ἡμεῖς  
μισθῶμεν ἕνα. αὐτ[οῖ] γὰρ πρὸς τῇ συν[αγωγῇ] τοῦ σίτου ἐσμέν καὶ πρὸς  
τῷ διατ... υἱ... ω... υ... νη... τξ.  
οὐ δυνησόμεθα οὐ[.....]ναι. καὶ περὶ ἡμῶν δὲ οὐδεμίαν ἐπι-  
στροφὴν ἐποιήσω ἵνα ἡμῖν ὀψών[ιον]  
5 προστεθῇ καὶ σιτάριον, καίπερ Ἀπολλ[ωνί]ω μνησθέντων ἡμῶν καὶ συντά-  
ξαντος ὑπόμνημα αὐτῷ δοῦναι].  
καλῶς ἂν οὖν ποιή[σῃς] μὴ ἀμελήσῃς ἡμῶν, ἀλλὰ φροντίσας ὅπως τὸ πᾶν  
λῶιον ἐχθῆις καὶ νῦν μνησθεῖς  
Ἀπολλωνίῳ περὶ ἡ[μῶν]. οὐ γὰρ ἔχομεν ὡς μνησθῶμεν ἐτέρῳ περὶ τῶν  
τοιούτων.

ἔρρωσο. Λκη, Μεχείρ η.

Line 2. ὡς ἂν is to be regarded as cancelled.

Line 3. συναγωγῇ : or possibly συγκομιδῇ. The restoration of the end of the line is  
uncertain, most of the letters being quite illegible. The traces suggest πρὸς τῷ  
διατελοῦντι ἔργῳ διηγρυπνηκότες.

Line 4. E. g. οὐ[ν] καὶ πρὸς τούτῳ εἶναι.

Line 6. Here again the reading is very doubtful. The letters read as πανλω might be  
τεαγηλ, from which I can obtain no sense. Not that τὸ πᾶν λῶιον is satisfactory  
either. ἐχθῆις, if rightly read, is used in the sense of appointing salaries; for the  
form and meaning, cf. *P.S.I.*, 498, 4.

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VERSO :

L κη, Δύστρον ια.

[Ζήν]ωνι.

10 Νίκων χόρτου.

Line 9. The day of the month might also be read as ιη.

BIBL. : *Journal d'entrée du Musée*, no. 48468, 48497.59050. Fragment of a letter to Zenon. — 0 m. 085 × 0 m. 17. — Date : about 9<sup>th</sup> April, 257 B. C.

It is not clear whether the writer was Amyntas or some other person, nor do I know what is meant by τοὺς ἔξω.

]. . . . . Μέλανθον καλῶς ποιήσεις γινώσ-  
 ]α ἀποστέλλει τοὺς ἔξω μνηστ<sup>εις</sup>[[ῆναι]] καὶ περὶ  
 ἐ]ν τοῖς ἄλλοις δὲ πολυωρῶν αὐτοῦ.  
 ἔρρωσο. L κη, Δύστρον ζ.

VERSO :

Ζήνωνι.

Lines 1-2. Perhaps καλῶς ποιήσεις . . . μνηστ<sup>εις</sup> with a parenthetical clause between.BIBL. : *Journal d'entrée du Musée*, no. 48498.59051. Fragment of letter from Poseidonios. — 0 m. 105 × 0 m. 075. — Date of reception : about 14<sup>th</sup> April, 257 B. C.

About three artabs of wheat, and probably written by a less distinguished Poseidonios than the author of no. 59031, though the difference in the hand-writing is no certain proof of this.

Ποσειδώνιος[ος  
 φαίνεται[  
 εισ . . . . .[  
 θλιβόμενος[

VERSO :

L κη, Δύστρον ια.

Ποσειδώνιος π̄ ἀρ γ.

BIBL. : *Journal d'entrée du Musée*, no. 48499.59052. Letter from Antimenes to Zenon. — 0 m. 195 × 0 m. 205. — Date of reception : about 20<sup>th</sup> April, 257 B. C.

I take this letter to have been written in continuation of no. 59029, in which Antimenes announced the departure of a lady, probably from Kaunos or some other Carian port. The docket on the verso states that Antimenes has written about Doris and has added a copy of a letter received by him from Sosipatros. (Ἀντιπάτρου is evidently a slip of the pen). Sosipatros' letter is in fact copied out on the recto. He announces that Ariston and the sister, no doubt Doris, have arrived at Arsinoe after being compelled by stormy weather to put in at Patara, and he thanks Antimenes for the attention he has paid to the travellers. Arsinoe seems to be the town in Cilicia mentioned by Strabo 670 (εἰτ' Ἀρσινόη πρόσορμον ἔχουσα). It is true that on one of the Hadra vases we find a reference to a Pamphylian Arsinoe, Ἀρσινόης [τῆς] ἐπὶ Παμφυλίας (BRECCIA, *Iscr. Gr.*, no. 191); but from what Strabo 670 says about the boundary between Pamphylia and Cilicia it is probable that this is really the same place as the Cilician Arsinoe.

As the papyrus is in good preservation, the missing part will probably be recovered some day. In the meantime I have inserted some provisional restorations in order to show more clearly what seems to me to be the gist of the text.

Ἀντιμένους Ζήνωνι χαίρειν. εἰ ἔρρωσαι, εὖ ἂν [ἔχοι· ὑγίαινον δὲ καὶ ἐγώ].  
 ὑπογέγραφα σοι τῆς παρὰ Σωσιπάτρου ἐλθούσης μ[οι ἐπιστολῆς τὸ ἀντίγρα]-  
 φον, ὅπως εἰδῶς ἀναφέρῃς ἐν λόγῳ Ἀπολλωνίῳ ε[  
 οὐθὲν αὐτοῖς συνετέθη ἐφόδιον οὐδ' ἀκ.ρ. .ν. .[  
 5 ὑπὸ τοῦ χειμῶνος κατηνέγχθησαν εἰς Ἀρσινόην[  
 [ἔρρωσο. L κη,  
 Σωσίπατρος Ἀντιμένει χαίρειν. εἰ τῷ τε σώματι[ι ἔρρωσαι καὶ τὰλλα σοὶ  
 ἐστίω]  
 κατὰ γνώμην, ἔχοι ἂν καλῶς· ἐρρώμεθα δὲ καὶ αὐτοί. π[αραγενόμενοι πρὸς  
 ἡμᾶς]  
 Ἀρίστων καὶ ἡ ἀδελφὴ ἀνήγγελλον πεπολυωρῆσθαι ὑπ[ὸ σοῦ ἐν Κάννῳ].  
 καλῶς οὖν]  
 10 ποεῖς πρὸς ἡμᾶς οὐκ ἀλλοτρίως ἔχων. πειρασόμεθα γὰρ [καὶ αὐτοὶ περὶ ὧν  
 ἂν σπου]-

Line 3. ἀναφέρῃς ἐν λόγῳ : this might mean 'enter in an account', but I think the more probable meaning in this case is 'report to Apollonios verbally'. Possibly the writer did not wish Apollonios to see the letter and to think that there had been some negligence about the ἐφόδιον.

Line 9. ἡ ἀδελφὴ might mean either 'my sister' or 'his sister'. The context certainly suggests that the travellers were relatives of Sosipatros, while one cannot but



δάξης καὶ γράφης πρὸς ἡμᾶς τὴν πᾶσαν ἐπιμέλεια[ν ποιεῖσθαι. ἴσθι δ' αὐ-  
τοὺς ὑπό]  
τῶν χειμῶνων κατενεγχθέντας εἰς Πάταρα, κείθε[ν δὲ . . . . .]  
παρέπλευσαν πρὸς ἡμᾶς εἰς Ἀρσινόην. τὸ δὲ ναῦλον διωρθ[ωσάμεθα ὑπὲρ  
αὐτῶν. γέγρα]-  
φα οὖν σοι ὅπως εἰδήσῃς.

VERSO :

15 Ἀντιμένης περὶ Δωρίδος Ζήνωνι.  
καὶ τῆς παρὰ Ἀντιπάτρου  
ἐπιστολῆς ἀντίγραφον. Λκη, Δύσιρου  
ἰζ ἐν Μένδ[ητι].

suppose from the gist of the letters that there was some close tie between Zenon and Doris.

Line 12. Πάταρα : according to Strabo 666, Ptolemy Philadelphos tried to impose the name of Arsinoe on this sea-port, but without permanent success. Cf. the case of Rabbatammana (*P.S.I.*, 616, 27), the official name of which was Philadelphia. It is just possible, however, that the Arsinoe of line 5 stands for Patara (cf. the phraseology of line 12), though I think it more probably means the Cilician town.

BIBL. : *Journal d'entrée du Musée*, no. 48500.

59053. Letter from Amyntas to Zenon. — o m. 255 × o m. 14. — Date : about 19<sup>th</sup> April, 257 B. C.

Amyntas has learned that he will soon be ordered to go on a voyage, and he asks Zenon to have awnings and other things made for his boats and to bring them down with him when he returns to Alexandria. He has sent Hermon to give a list of the things required and to attend to the business of procuring them.

Amyntas does not say where he was going, whether to the Syrian coast, where Apollonios had so many commercial interests, or up the river. *P.S.I.*, 533 is a reminder to Zenon on the same subject.

Ἀμύντας Ζήνωνι χαίρειν.  
ὑπολαμβάνομεν ἀποδημίαν  
ἡμῖν παραγγελήσεσθαι, τὰ δὲ  
πλοῖα ἐσθὶν ἡμῶν ἀκατάσκευα.  
5 καλῶς ἂν οὖν ποιήσῃς φροντίσας  
ὅπως γέν[η]ται ἡμῖν τὰ τε σίε-  
γάσματα τοῖς πλοίοις καὶ τὰ

λοιπὰ χρησιὰ τε [[κ. . . . . καὶ τοῦ]]  
καὶ τοῦ καλῶς ἔχοντος· ἀργύριον  
10 δὲ εἰς ταῦτα χαριεῖ ἡμῖν συντά-  
ξας ἐμ. Μέμφει δοθῆναι, παρ' ἡ-  
μῶν δὲ ἐμ. πόλει κομιῇ· καὶ τὴν  
ταχίσ[η]ν, ἵνα γενόμενα ὡς ἂν  
παραχένηι εἰς πόλιν κατα-  
15 γάγηις ἡμῖν. ἀφ'esιάλλα-  
μεν δέ σοι τὴν γραφὴν πάντων  
Ἑρμῶνα κομίζοντα καὶ ἅμα  
ἵνα γένηται πρὸς τούτοις.  
ἔρρωσο. Λκη,  
20 Δύσιρου ιζ.

VERSO :

].ου . Ζήνωνι.  
Ἑ]ρμῶνος.

Line 9. τοῦ καλῶς ἔχοντος may perhaps mean 'on favourable terms', as τοῦ εὐρίσκοντος means 'at the current price'. Or simply 'satisfactory'?

Lines 9-12. This clause is parenthetical, and the following words καὶ τὴν ταχίσην resume the main sentence.

Line 12. In the first edition I read ἐν (cf. *P.S.I.*, 533, 7), but from the slight traces of letters ἐμ seems more probable.

Line 20. ιγ in the first edition.

Line 21. Probably the date, Λκη, Δύσιρου . . , or Ξανδικοῦ . , followed by Ἀμύντας Ἑρμῶνος.

BIBL. : *Journal d'entrée du Musée*, no. 48501; *P. Edg.*, 8.

59054. List of articles required for a voyage. — o m. 265 × o m. 28. — Date : April, 257 B. C.

As this papyrus was found sticking to no. 59053, there is no doubt that it is the list of which Amyntas speaks at the end of his letter. He was apparently to have the use of two boats, a κέρκουρος and a κυβαία, and for each boat he required a set of four awnings. From the dimensions given in column 1 it appears that the two boats were of equal length, but the κυβαία was broader throughout and blunter at the bow. Column 2 contains a list of miscellaneous articles, including a hundred and fifty papyrus rolls for accounts and correspondence.

The list is written, no doubt by a clerk, in an almost literary hand like that of no. 59087, pl. XIX, while the accompanying letter is in the same hand as no. 59044, pl. XIV, and may perhaps have been written by Amyntas himself.



## Column I.

- [ὑπόμνημα Ζήνωνι  
[ῶ]ν δεῖ κ[ατασ]κευα[σ]θῆναι  
εἰς τὸν κέρκουρον.  
πρυμνητική μῆκος πηχῶν ια  
5 πλάτος πηχῶν ζζ  
ἔχουσα συναγωγήν εἰς πῆχεις γ  
τοῦ ἄκρου συνοξῦναι τοῦ περὶ  
τὴν πρύμναν πλάτος πῆχεις βζ  
ἄλλη μῆκος πηχῶν ι  
10 πλάτος πηχῶν ζζ  
ἄλλη μῆκος πηχῶν ια  
πλάτος πηχῶν ζζ  
ἄλλη πρωιρατική μῆκος  
πηχῶν η  
15 [σ]υνοξῦναι πε[ρὶ τὴν] πρῶι[ρ]αν  
[ἐ]πὶ πῆχεις ζ  
[τ]οῦ ἄκρου πλά[τος πῆ]χεις βζ  
κευθαίας.  
πρυμνητική μῆκος πῆχεις ια  
20 πλάτος πῆχεις ζζ  
συναγωγήν ἔχο[υ]σα ἐπὶ πῆχεις γ  
πλάτος τῆς συναγωγῆς πῆχεις βζ  
ἄλλη μῆκος πηχῶν ι  
πλάτος πῆχεις ζζ  
25 ἄλλη μῆκος πηχῶν ια  
πλάτος πηχῶν ζζ  
πρωιρατική μῆκος πηχῶν η  
πλάτος πηχῶν ζζ

## Column II.

- [αὐλαίαν λινῆν μάλιστ' α μὲν οὖ]-  
30 σαν [εἰς ἐ]ξήκοντα πῆχει[s], εἰ δὲ μή,

Line 1. See the title on the verso and compare P.S.I., 533, 1.

Lines 6-8. 'Converging for a distance of three cubits and being two and a half cubits broad at the narrow end round the stern'.

Lines 9-12. Two separate awnings for midship.

Line 29. See P.S.I., 533, 5-6, ἄλλην δὲ λινῆν πηχῶν ἐξήκοντα.

- ὀπόσ[ω]ν ἂν ὦσιν  
ρίσκον [χ]ωροῦντα ὅσον σ[ο]λὰς δέκα  
ἀλ[λ]ον ἐλ[ά]σσω  
σκηνὴν μάλιστ' α μὲν πεντα-  
35 κλινικὴν ἐὰν δὲ μικρῶι ἐλάσσω ἦι,  
μηθέν σοι διαφερέτω  
αὐλαίαν ἐρεᾶν θόλωι μῆκος πηχῶν κς  
πλάτος πῆχεις γζ  
ἀριστοφ[ό]ρον μεῖζον  
40 θυρεοῦς β  
μαχαίρας σιδηροκολέους β  
[σκ]υτοκολέου[s] β  
[.]κους  
[ὑ]πηρέσια κερκούρου κ  
45 [.]ρτην α  
χάρτας ἐγδοῦναι πεντηκοντα-  
κόλλους ν  
καὶ τῶν νῦν γινομένων χρηστούς ρ

## VERSO :

Traces of docket, perhaps  
three lines; nothing  
legible except Ἐ]ρμων.

Ζήνωνι  
ὑπόμνημα.

Line 31. ὀπόσων : sc. πηχῶν.

Line 32. ρίσκον : the usual word for clothes' trunk (see no. 59092).

Lines 34-38. See P.S.I., 533, 2-5, from which it appears that the θόλος was simply the σκηνή.

Line 35. ἐλάσσω : in regular use for ἐλάσσω; cf. P.S.I., 442, 6 and see MAYSEN, *Grammatik*, p. 192.

Line 40. θυρεοῦς : cf. P.S.I., 428, 36.

Line 43. Possibly δοκούς, though I would not identify them with τὰ ξύλινα of P.S.I., 533, 6, which seem to be tent-poles.

Line 45. κύρτην?

Line 46. ἐγδοῦναι : 'get made to order'.

BIBL. : *Journal d'entrée du Musée*, no. 48502; P. Edg., no. 9.

59055. Fragment of letter from Poseidonios. — 0 m. 072 × 0 m. 07. —  
Date of reception : end of April, 257 B. C.

By the same writer as no. 59051. If τῶν ιερέων in the docket means 'the priests', the



letter may have been an interesting one; but I am inclined to think that it was concerned with a more homely subject and that we should read *περὶ ἀπαρτείας τῶν ἱερέων*, 'about an auction of the pigs'.

Προσειδ[

το . . . . .[

traces of two more lines.

VERSO :

5 Ποσειδώνιος περὶ ἀπαιτε. .  
τῶν ἱερέων. L κη, Δύστρον κ[  
ἐμ Μέμφει.

BIBL. : *Journal d'entrée du Musée*, no. 48503.

**59056. Letter from Apollodotos to Zenon.** — o m. 175 × o m. 245. — Date of reception : about 27<sup>th</sup> April, 257 B. C.

Though incomplete, this letter is a good specimen of what the Greeks called *ἐπιστολαὶ φιλόφρωνες*. It was written in Caria by Apollodotos, the author of no. 59036. Apollodotos had lately gone to Kaunos and met Zenon's father and brothers, and he writes to let Zenon know that he has been showing them every attention and will be pleased to do anything else that they or Zenon may desire. He wonders why he has not heard from Zenon for such a long time.

If the first line is correctly restored, the number of letters in each of the following lines must have been nearly seventy. In spite of the lacunæ the meaning and construction seem fairly clear.

Ἀπολλόδοτος Ζήνωνι χαίρειν. εἰ αὐτός τε [ε ἔρρωσαι καὶ τὰλλα σοι κατὰ γνώ-  
μην]

ἐσθλὴν, εἴη ἂν ὥς ἡμεῖς [ε] ἐλόμεν· ἐρρώμεθα δὲ κα[ὶ αὐτοί.

εἰς Καῦνον συνήνητησεν ὃ τε πατήρ σου καὶ οἱ ἀδ[ελφοί . . . ]πε[

αὐτοῖς ἐποιήσαμεν καὶ παρεκαλέσαμεν ἵνα καὶ εἰς τὸ λοιπ[όν

5 ἐντυγχάνωσιν ἡμῖν. καλῶς δ' ἂν ποιήσῃς καὶ σὺ ἐκείνοις τε γ[ράψας

Line 1. For the restoration, compare *P.S.I.*, 606, 607.

Line 2. E. g., *παραγενομένοις ἡμῖν νεωστί*.

Line 3. Kaunos was Zenon's native town and his father was called Agreophon. To judge by a comparison of the dates, it is improbable that the Agreophon who wrote *P.S.I.*, 491 was the father, though he may have been a member of the same family. For another reference to Zenon's father, see *P.S.I.*, 533, 9.

Line 4. E. g., *περὶ ὧν ἂν βούλωνται*.

Line 5. E. g., *μὴ ὀκνεῖν ἡμῖν*.

λέγειν περὶ ὧν ἂν χρεῖαν ἔχωσιν καὶ πρὸς ἡμᾶς ἐπ[ιστείλας τί ἂν  
ποιοῦντες χαρίζοιμεθά σοι. νῦν μὲν γ[άρ  
παρὰ σοῦ ἐθαυμάζομεν τί τὸ αἴτιον εἴη.  
ἐρρω[σο. L κη,

VERSO :

10 Ἀπολλόδοτος φιλόφρωνον Ζήνωνι.  
περὶ τοῦ πατρός. L κη, Δύστρον κδ,  
ἐμ Μέμφει.

Line 6. E. g., *τὶ ἂν ἄλλο πρὸς αὐτοὺς*.

Line 7. E. g., *διὰ πολλοῦ οὐδεμίαν ἐπιστολήν κομισάμενοι*.

Line 10. *φιλόφρωνον* : sc. *ἐπιστολήν*. Compare *P.S.I.*, 429, 32.

BIBL. : *Journal d'entrée du Musée*, no. 48504.

**59057. Letter from Zoilos to Alexandros.** — o m. 125 × o m. 33. — Date : about 25<sup>th</sup> April, 257 B. C. (pl. XVI).

It seems probable that the author of this letter was not the devotee of Sarapis who wrote the petition no. 59034, but a person employed by Apollonios in Syria and Palestine, mentioned in no. 59002 and *P.S.I.*, 495, and author of the letters *P.S.I.*, 330 and 494. If that supposition is right, it will follow that the present letter was written abroad and that *ἐξάγαγε* in line 7 means 'export from Egypt'. Zoilos urges Alexandros to help him and bring pressure to bear on Apollonios by means of his friends, but he does not say what exactly he was wanting. The letter may have been handed to Zenon on his return to town. When it came into our possession it was tied up and fastened with a small lump of clay, not the original seal.

Ζωίλος Ἀλεξάνδρῳ χαίρειν. καλῶς ἂν ἔχοι εἰ ἔρρωσαι· ὑγιαίνομεν δὲ καὶ  
αὐτοί.

ἐκομισάμην τὰς ἐπιστολάς καὶ οὐκ ἀμελῶ περὶ ὧν ἂν ἡμῖν γράφῃς. σὺ δὲ  
καλῶς

ποιήσεις ἐκπονήσας ἵνα ἡμῖν γίνηται ἃ σοι ἐνετειλάμεθα κατὰ τὸ ὑπόμνημα,  
τούτου δὲ γενομένου ἐπ[ίσ]τ[ας]ο ὅτι ὀφειλήσω σοι χάριν ἰκανήν. προσάγαγε  
οὔν

5 τῷ Ἀπολλωνίῳ καὶ ἄλλοις τῶν σῶν φίλων καὶ πρόσθε τούτ[οις] τι, ἐὰν  
καὶ ἄντι-

Line 1. *Ἀλεξάνδρῳ* : presumably not the friend of Amyntas mentioned in no. 59042.

Line 5. *πρόσθε τούτ[οις] τι* : 'offer them something'? Or 'add something to my requests'?

Catal. du Musée, n° 59001.



όχωι δοκῇι. μὴ οὖν ραθυμῆσις. λαβὲ δὲ καὶ παρὰ Ζήνωνος τοῦ Ἀπολλωνίου  
 ὑποζύ-  
 γιον, ὃ ἂν σοι δῶι, καὶ ἐξάγαγέ μοι, καὶ μὴ ὀλιγώρως· οἶδα γὰρ ὅτι δυνήσκει  
 σὺ οἰκονομήσα-  
 σθαι τὴν ἐξαγωγήν.

ἔρρωσο. Λ κη, Δύσιρου κβ.

VERSO :

10 ἱππάρχῃι, τῷ Νικάνορος  
 υἱῷι.

Ἀλεξάνδρῳι.

Line 6. Understand τοῦ παρ' Ἀπολλωνίου, Apollonios' man, not his son.

Lines 6-7. Cf. P.S.I., 494, 10, ἐνετ]ειλάμην δὲ καὶ Ζήνωνι ὄχημα. . .

Line 10. ἱππάρχῃι κτλ. : part of the address, added as often in smaller characters to the left of the name.

BIBL. : Journal d'entrée du Musée, no. 48506; P. Edg., 83.

59058. Letter from Apollonios to Zenon. — o m. 155 × o m. 25. — Date of reception : about 28<sup>th</sup> April, 257 B. C.

The writer is Apollonios the διοικητής. Zenon was at present in Memphis, but it is not clear whether Apollonios was also there or was separated for a short time from his faithful secretary. The meaning of the letter, owing to its state of preservation, is obscure. Taking ὑπέρ in line 8 in the sense of περὶ (as in no. 59075, 6) and reading (δραχμῶν) in line 9, restoring Καρίαι in line 3 and remembering that 3000 drachmæ was the sum which Apollodotos had lately advanced in Halikarnassos on Apollonios' account, I have ventured to connect the present text with no. 59036, 19-26. The reader is warned that my restorations are based on a doubtful conjecture.

Ἀπολλώνιος Ζήνωνι χαίρειν. [ἐκομισάμεθα παρὰ]  
 [ἱατ]ροκλέους, ἃς γεγράφαμεν δοθῆ[ναι Ἀπολλοδότῳι ἐν]  
 Καρ[ία]ι ἐκ τοῦ ἡμετέρου λόγου, ἀργυ[ρίου δραχμᾶς]  
 τρισχιλίας.

5

ἔρρωσο. Λ κη, [Δύσιρου . .

Lines 2-3. 'Which we have ordered to be given from our private account'. The scribe has apparently altered γέγραφα to γεγράφαμεν.

Line 5. The Macedonian may have been followed by the Egyptian month; but this is doubtful, for Zenon was not yet resident in the χώρα.

VERSO :

Λ κη, Δύσιρου κβ.

Ζήνωνι.

Ἀπολλώνιος

ὑπὲρ τῶν παρ' [ἱ]ατρο-

κλέους τ' Γ.

BIBL. : Journal d'entrée du Musée, no. 48505.

59059. Letter from Aristeus to Zenon. — o m. 135 × o m. 245. — Date of reception : about 5<sup>th</sup> May, 257 B. C.

Aristeus announces that he will pay the servants in Alexandria according to Zenon's instructions and gives some details about previous payments (cf. no. 59027). As the papyrus is in good condition and the break is a clean one, the missing part will probably be recovered in time.

Ἀριστεὺς Ζήνωνι χαίρειν. ἐγραψάς μοι συντάσσω δούναι τοῖς  
 μηνῶν δ. ἐγὼ δὲ Ἀμύντου μοι συντάσσοντος ἔδωκα αὐτοῖς Λαίου[  
 Διογνήτῳ[ι δὲ] καὶ εἰς Δῖον, καὶ Ἑρμοκλεῖ ἀπὸ μηνὸς Ὑπερβερεταίου ἕως[  
 κατὰ τὴν παρὰ Ἀπολλωνίου ἐπιστολὴν εἰς Γορπιαῖον, καὶ Σατύρ[α]  
 5 εἰς Ὑπερβερεταῖον καὶ Δῖον, Ἀρτεμιδώρῳι ἐλεάτρῳι ἀπὸ Πανήμου[ ἕως  
 κηπουρῳι μηνῶν τριῶν, ὧν τοῦ καθ' ἐν σοι λόγος ὑπάρχει. γέγραφα[  
 καὶ νῦν δὲ σοῦ γεγραφότος δώσομεν αὐτοῖς· καὶ γὰρ ἀγανακτοῦσιν[  
 χρόνου αὐτοῖς ἐφέλκεσθαι. ἔρρωσο. Λ κη[

VERSO :

Ἀριστεὺς περὶ τῶν ὀψωνίων

Ζήνωνι.

10 τῶν τοῖς σώμασιν. Λ κθ,  
 Ξανδικοῦ γ, ἐμ Μέμφει.

Line 1. E. g., τοῖς σώμασιν τὰ γνωόμενα ὀψώνια.

Line 2. συντάσσοντος may refer to several orders, including the order (συντάξαντος) mentioned in no. 59027.

Line 4. Σατύραι : the harp-player (see no. 59028).

Line 5. ἐλεάτρῳι : probably not Ἀρτεμιδώρος ὁ ἐπὶ τῆς οἰκίας, but merely a servant connected with the kitchen. Some confusion seems to have arisen between the terms ἐλεάτρος and ἐδέατρος (see the definitions quoted in the *Thesaurus*), though they are really quite distinct.

Line 6. γέγραφα or γεγράφαμεν?

Line 7. E. g., ἐπὶ τῷ τὰ ὀψώνια διὰ πολλοῦ.

Lines 8-10. The new regnal year began between the dispatch and the delivery of the letter.

BIBL. : Journal d'entrée du Musée, no. 48508; P. Edg., no. 10.



59060. Letter from Hierokles to Zenon. — o m. 12 × 0 m. 24. — Date of reception : about 5<sup>th</sup> May, 257 B. C. (pl. XVI).

The letter is about a boy called Pyrrhos, who was being educated in Alexandria and was in particular being trained to compete in the public games. Zenon had written that they might train him if they were sure that he would win a prize, but that otherwise it would be a waste of money and would distract him from his studies. Hierokles replies that Ptolemaios the master of the palæstra is well pleased with the boy's progress and that they fully expect him to be successful. He asks Zenon to send him a number of articles required by Pyrrhos.

There is a fragmentary letter from Hierokles in the British Museum, *Invent.*, no. 2312, which is very similar, both in meaning and in language, to the first part of ours, though it seems to have been fuller and more correct. In fact ours looks like a combination of the British Museum letter and of no. 59061. Perhaps it was owing to some mistake that all three were dispatched; and as the present letter was opened by Zenon on the 3<sup>rd</sup> of Xandikos and the other two on the 2<sup>nd</sup>, it is possible that they were delivered by different messengers.

It seems to me very probable that the palæstra mentioned here was the one which forms the subject of *P.S.I.*, 340 and that Hierokles was the author of that letter also.

A small fragment of the missing portion of the text has been found in a recently purchased lot (see no. 59071, introd.) and kindly given to us by the purchasers. It was recovered too late to be shown in pl. XVI.

Ἱεροκλῆς Ζήνωνι χαίρειν. [εἰ ἐ]ρρωσαι, ἔχοι ἂν καλῶς· ὑγιαίνομεν δὲ καὶ ἡμεῖς. ἐ[γραψάς]

μοι περὶ Πύρρον, εἰ [μέ]ν ἀκρεῖ[βῶ]ς ἐπιστάμεθα, ἀλείφειν αὐτόν, εἰ δὲ μέ, μὴ συνβῆ[ι ἀνήλω]-

τέ  
μά μάταιον προσπεσεῖν καὶ [ἀ]πὸ τῶν γραμμάτων ἀποσπαθῆναι. π[ερ]ὶ  
μὲν οὕ[ν] τοῦ με]

ἐπίσταςθαι οἱ θεοὶ μάλιστα ἂν εἰδέησαν, Πτολεμαίω δὲ φαίνεται, ὅσα  
κατ' ἀ[νθρώπων],

5 ὅτι τῶν νῦν ἀλιφομένων, οἱ προειληφασιν χρόνον πολὺν, πολὺ κρείττων  
π. [...]

Line 2. The London fragment shows that *ὅτι νικήσει* is to be supplied after *ἐπιστάμεθα* : 'you told us to train him if we are sure that he will win'.

Line 2. μέ : read μή; so also in line 8. συνβῆ[ι] rather than συνβῆ[ναι], which would make the line too long.

Lines 3-4. For the double σσ in ἀποσπαθῆναι and ἐπίσταςθαι, see MAYSER, p. 216.

Line 4. εἰδέησαν : for εἰδείησαν.

Line 5. π. [ : πέφυκεν suggests itself, but the letter before the lacuna is probably υ or ω. Πύ[ρρος ἐστίν] is too long and πύ[ξ ἐστίν] rather literary, even for Hierokles.

καὶ σφόδρα ὀλίγου χρόνου πολὺ ὑπερέξει αὐτῶν· προσπορεύεται δὲ καὶ πρὸς  
[ταῦτα]

καὶ πρὸς τὰ λοιπὰ μαθήματα· σὺν δὲ θεοῖς εἰπεῖν, ἐλπίζω σε σίεφανωθήσε-  
σθαι. ἀπ[όστειλον]

δ αὐτῶι ἐγλουσῖρίδα ὅτι τάχος, καὶ μάλιστα μὲν ἔστω τὸ δέρμα αἴγειον, εἰ δὲ  
μέ, [μόσχειον]

λεπτόν, καὶ χιτῶνα καὶ ἱμάτιον καὶ τὸ σίρωμάτιον καὶ περίσῖρωμα καὶ προσ-  
[κεφάλαια]

10 καὶ τὸ μέλι. ἔγραψας δέ μοι θαυμάζεις εἰ μὴ κατέχω ὅτι τούτοις πᾶσι τέλος  
ἀκ[ολουθεῖ].

ἐπίσταμαι, ἀλλὰ σὺ εἰκανὸς εἶ διοικῶν ἵνα ἀποσταλῇ ὡς ἀσφαλέστατα.

VERSO :

Ἱεροκλῆς περὶ Πύρρον.

Z[ή]νωνι.

Λ κθ, Ξανδικοῦ γ,

ἐμ Μέμφει.

Line 7. σίεφανωθήσεσθαι : a reference to success in the games, 'that you will be victorious through him', the boy being Zenon's nominee.

Line 8. ἐγλουσῖρίδα : λουτρὶς ῥα, τὸ δέρμα ᾧ ὑποζώννυνται αἱ γυναῖκες λουόμεναι ἢ οἱ λούοντες αὐτάς (Poll., 7, 66).

Line 10. 'You wonder I do not understand that there is a toll on all these things'.

Line 11. διοικεῖν would be more correct.

Line 11. There may possibly have been an ἔρρωσο in the missing part at the end of the letter, but there is very little space for it.

BIBL. : *Journal d'entrée du Musée*, no. 48509; *P. Edg.*, 11; ROSTOVITZEFF, *Large Estate*, pp. 172-174.

59061. Letter from Hierokles to Zenon. — o m. 08 × 0 m. 215. — Date of reception : about 4<sup>th</sup> May, 257 B. C.

This is almost a duplicate of the second part of no. 59060 (see introduction to the latter). The *κάδια* of line 3 no doubt contained the honey. The only articles omitted here are the chiton and himation, and it is possible that these were mentioned in the letter which is now in the British Museum.

Ἱεροκλῆς Ζήνωνι χαίρειν. εἰ ἐρρωσαι καὶ ἐν τοῖς ἄλλοις ἀπαλλά[σ]σεις κ[ατὰ  
νοῦν, καλῶς ἂν ἔχοι].

ὑγιαίνω δὲ καὶ αὐτός. σπούδασον ἀποστεῖλαι τὸ σίρωμάτιον τῶι παιδ[αρίω  
καὶ περίσῖρωμα]



καὶ προσκεφάλαια καὶ κάδια δύο, <sup>τὸ μὲν ἐν</sup> ἐννεακτύλον, τὸ δὲ χοιεῖον, χρήσιμα γάρ  
ἐστίν, καὶ ἐγλου]-

σπίδα, καὶ μάλισθα μὲν ἔστω τὸ δέρμα αἰγείου, εἰ δὲ μή, μόσχειον ἔγρ[αψας  
δέ μοι Θανμάζειν]

5 εἰ μὴ παρακολουθῶ ὅτι τούτοις πᾶσι τέλος ἀκολουθεῖ. συνήμι καὶ αὐ[τός,  
ἀλλὰ σὺ ἱκανὸς εἶ διοι]-  
κῆσαι καὶ ἀποσείλαι ὡς ἀσφαλέστατα.

[ἔρρωσο.]

VERSO :

[Ἰε]ροκλῆς περὶ σίρωματίου.

Ζήνωνι.

Λ κθ, Ξανδικοῦ β,

ἐμ Μέμφει.

Line 3. ἐννεακτύλον for ἐννεακότυλον; see MAYSER, *Grammatik*, p. 6.

Line 6. ἀποσείλαι : corrected from ἀποσείλημι.

Line 7. Not certain whether there was an ἔρρωσο in the original (cf. no. 57060, 59062).

BIBL. : *Journal d'entrée du Musée*, no. 48510.

59062. Letter from Theodoros to Zenon. — (b) 0 m. 215 × 0 m. 18. — Date of reception : about 5<sup>th</sup> May, 257 B. C.

Fragment (a), which seems to be the beginning of Theodoros' letter, is in the British Museum (*Invent.*, no. 2352) and Mr. Bell has kindly allowed me to publish his transcript of it. Theodoros, as we learn from the docket and from no. 59084, was an ὑπηρέτης in the household of Apollonios and as appears from (b), 6, a brother of Amyntas, Zenon's colleague and correspondent. He writes to say that, having found Python, the well-known banker, at Athribis, he had received from him the sum of one thousand drachmæ. He also asks Zenon to deliver, at a propitiations moment, a letter from Amyntas to Apollonios about Python and to see that an order is written about the payment of his salary. The οὖν in (b), 3, and indeed the whole context suggest that the person whose salary is in question is not Amyntas but Python the royal banker. That Theodoros should say a word for Amyntas would be only natural; to find him interceding for Python is a little surprising; and I feel doubtful whether after all the αὐτῶι in lines 9-12 does not refer to Amyntas.

(a)

[Θεύδωρος] Ζήνωνι χαίρειν. ὅτε  
ἀπὸ σοῦ ἀπῆλθον εἰς Ἄθριβιν, κατέ-

λαβον Πύθωνα τε καὶ Ἀμμόνιον

πολιορκουμένους ὑπὸ Ἀντιόχου

5 περὶ ἀργυρίου. οὐ μὴν ἀλλ', ὅτε  
ἀπέδωκα Πύθωνι τὴν [τὴν] παρὰ σοῦ  
ἐπ[ισ]τολ[ήν], ἐκ παντὸς τρόπου  
π[ ]α παρὰ[ ]α ποιησά[μ]ενος  
traces

(b)

[.]ωσ[ ]λλ[ ]μη[

[.]αιν[ ]προστ[ ]ων ὑπ[ο]ζυ]ίων

συναπ[ο]στέλλαι. καλ[ῶς] ἂν οὖν π[οι]ήσας

καὶ σὺ λ[αβ]ῶν παρὰ τοῦ ἀποδιδόντος σοι

5 τῇ[ν] ἐπιστολὴν τὴν παρὰ Ἀμύντου

πρὸς Ἀπολλώνιον

τοῦ ἀδελφοῦ περὶ Πύθωνος [καλ] ἀπο-

δο[ύς] εὐκαίρως καὶ τὰ λοιπὰ συν-

σπεύσας φιλοτίμως περὶ τοῦ

γι[νο]μένου αὐτῶι ὀψωνίου, ὅπως ἂν

10 ἐν τάχει τε γράφῃ καὶ ἵνα τὸ

πρῶτον αὐτῶι γένηται, καὶ

φανερὸν αὐτῶι ποιήσας ὅτι καὶ σὺ

σπεύδεις περὶ ὧν ἂν σοι γράφῃ.

VERSO :

Θεύδωρος ὑπηρέτης περὶ τῶν

Ζήνωνι.

15 'Α τ ὧν ἔχει παρὰ Πύθωνος.

Λ κθ, Ξανδικοῦ γ.

(a) Line 3. Ἀμμόνιον : the author of *P.S.I.*, 489 (see note in vol. VI, p. xv), possibly a banker like Python and Promethion.

(a) Line 8. π[άντ]α παρὰ[χρῆμ]α?

(b) Line 2. The money was perhaps required for purchasing donkeys.

(b) Line 3. συναποστέλλαι is doubtful.

(b) Line 5. τὴν ἐπιστολὴν : 'this letter'. The omission of ἔρρωσο at the end is rare in the case of an ἐπιστολή (but see no. 59060), though common in ὑπομνήματα.

(b) Line 6. τοῦ ἀδελφοῦ would naturally mean 'my brother', but might mean 'your brother' (cf. τοῦ πατρὸς in *P.S.I.*, 533, 9), and it is therefore questionable whether Amyntas was a brother of Theodoros or of Zenon. But certainly Amyntas never addresses the latter as τῶι ἀδελφῶι like Epharmostos in *P.S.I.*, 331.

(b) Line 13. γράφῃ rather than γραφῇ. We may assume that Python, or Amyntas, was writing to Zenon.

BIBL. : *Journal d'entrée du Musée*, no. 48511.



59063. Fragment of letter from Metrodoros to Apollonios. — 0 m. 205 × 0 m. 105. — Date of reception : about 7<sup>th</sup> May, 257 B. C.

Metrodoros, who here announces the dispatch of three Kythnian cheeses for Apollonios' table, was an influential person in the Alexandrian household (see *P.S.I.*, 340, in which Hierokles(?) complains about him and calls him an *ἄνθρωπος ἀνελεύθερος*). His letters are written in a large hand like that in which several of Apollonios' own letters are written, and he probably made use of the office scribes for his correspondence.

Μητρόδωρος Ἀπολλωνίῳ χαίρειν. [  
κράτει τυρούς Κυ[θνίους] . . . . . [  
τεῖλαι π[  
ἔρρωσο. Λ[

VERSO :

5 Μητρόδωρος τυρῶν Κυτνίων τριῶν Ἀπολλωνίῳ.  
τῶν παρ' Ἡγήμονος, οὓς κομίζει  
Μενεκράτης. Λ κθ, Ξανδικοῦ ε.

Line 2. τυρούς Κυθνίους or Κυτνίους : see *P.S.I.*, 862, 3, note.

Line 6. Ἡγήμονος : mentioned in connection with Metrodoros in *P.S.I.*, 340, 18.

BIBL. : *Journal d'entrée du Musée*, no. 48512.

59064. Fragment of letter from Metrodoros to Apollonios. — 0 m. 21 × 0 m. 16. — 257 B. C. (?).

Compare no. 59063, in which the same writer speaks of Hegemon, and *P.S.I.*, 633 in which he mentions Zopyros. Probably all these fragments date from about the same time, and τῶι νέῳ ἔτει in *P.S.I.*, 633, 3 may refer to the beginning of regnal year 29.

Μητρόδωρος Ἀπολλωνίῳ  
τ[ . . . ] τ[ . ] . . . . . ν[ . ]  
τισμὸς ὧν καὶ [  
ἀντὶ γὰρ τῶν [  
5 τούτους εὐτελεῖς οὐ [  
τῶι παρ' Ἡγήμονος ἐτοί [  
πινάκια ὥστε τοῖς παιδ[αρίοις

Line 7. πινάκια : perhaps 'plates'.

γραφ. . . . . δυν ἔαν οὔ[ν  
τα[ . . . . . ] ὡρ[ . . . . . ] . . λη[  
10 τὴν μερίδα εὐκαίρως κα[  
μερίδι ἀπεδώκαμεν.

VERSO :

Μητροδώρου Ἀπολλωνίῳ.  
περὶ Ζωπύρου.

Line 8. ἡδύν?

BIBL. : *Journal d'entrée du Musée*, no. 48513.

59065. Fragment of letter to Apollonios. — 0 m. 135 × 0 m. 175. — Date : 257 B. C.

The hand resembles that of no. 59064 and the writer may perhaps be Metrodoros. He speaks of sending Apollonios a consignment of θρίσσαι by Apollonios 'the dragoman'.

Ἀπολλωνίῳ] χαίρειν. ἀπεστέ[λκαμεν  
] Ἀπολλωνίου τοῦ ἐρμηνέως θρίσσαι  
]. πενήκοντα ἐσθραγισμέν[  
]. . . καλῶς οὔν ἂν ποιήσαις συ[  
5 ]. . .

ἔρρωσο. Λ κθ[

VERSO :

Ἀπολλωνίῳ.

Line 2. The same person is mentioned in *P.S.I.*, 409, 15. But it is not quite clear what the functions of a ἐρμηνεύς were (see Vitelli's note in *P.S.I.*, VI, p. xi, 332, 6).

BIBL. : *Journal d'entrée du Musée*, no. 48515.

59066. Letter from Amyntas to Zenon. — 0 m. 19 × 0 m. 125.

Amyntas announces that he has sent Apollonios a consignment of fish of various kinds and regrets that he has been unable to send Zenon the Chian wine and the other things which he had ordered. The excuse he gives is interesting : the king, he says, is summoning Apollonios back to town and urging the dispatch (?) of the boat in order that his messenger may use it. Unfortunately the date of the letter is lost and we cannot say whether it refers to the journey which ended at the beginning of year 29 or to the tour on which Apollonios started shortly after his return

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to Alexandria. But it is not surprising to find that the king sometimes grew impatient at the long absences of his chief minister.  
The lower part of the letter is missing.

Ἀμύντας Ζήνωνι χαίρειν.  
τὰ μὲν Χῖα καὶ τὰ λοιπὰ ἃ  
ἐνετείλω ἀποστέλλαι σοι  
οὐκ ἠδυνάμεθα ἐμβαλέσ-  
5 θαι σοι διὰ τὸ τὸν βασιλέα  
μεταπέμπεσθαι Ἀπολλώ-  
νιον εἰς πόλιν καὶ σπεύδειν  
[. . .] . . . αἱ ἡμῖν τὸ πλοῖον  
χρησθαι  
ἵνα ἔχη τις ὄψον δὲ ἀπεστέλλ-  
10 καμεν Ἀπολλωνίῳ ἐν  
δύο  
βατινίοις κυπίους θ,  
ἐν ἄλλοις βατανίοις δύο  
[[πέρκια]] σὺν τοῖς ὀπλοῖς  
φυκίδια η, πέρκια β,  
15 ἐν ἄλλοις βατανίοις β  
κ[ύ]βιοι σὺν τοῖς ὀπλοῖς[ς] ιζ,  
[. . .] ληφ. η[. . .] λοπα. [ . . . ]

VERSO : [Ζήν]ωνι.

Line 2. Χῖα : Chian jars presumably containing Chian wine.

Line 8. The verb is quite illegible, but seems to end in *σαι* or *λαι*, while the first letter might be *χ*. *χορηγῆσαι* is of the right length, but does not give the expected sense. Perhaps *μὴ ἀργῆσαι*.

Line 11. Read *βατανίοις* and *κυβίοις* (MAYSER, *Gramm.*, p. 174). The *κύβιος* was apparently the whole fish (cf. the word *κυβείας*), whereas in *P.S.I.*, 428, 70 and 535, 37 *κυβίων κεράμιον* may mean, in accordance with the dictionaries, 'cubes of salted tunny'.

BIBL. : *Journal d'entrée du Musée*, no. 48514.

59067. Fragment of a letter from Zenon to Protogenes. — o m. 17 × o m. 085. — Date : May, 257 B. C.

The meaning of this fragment must remain obscure till other pieces of the same papyrus are identified. The writing is across the fibres, so the lines were long.

Ζήνων Πρωτογένει[  
ην εἰς ἅπαντας το[ύς  
χειμέν σοι συναλῆ[σαι  
ἐπεὶ δ' οὐκ ἐγγε. . . ]  
5 λειν σοι καθάπερ τ[  
τίζειν τούτων π[  
νίδει οὖσαν πᾶσιν κ[  
Ἀπολλωνίῳ κα[  
εἰδὼς ἀκριβῶς ὅτ[ι  
10 ἀλλὰ τῷ τε Δημ[  
καὶ αὐτοῖ περιρασ[όμεθα

VERSO :

Ζήνων Πρωτογένει Δημ. . . . .  
L κθ, Ξανδικοῦ, ἐμ Μέμφει.

Lines 2-3. Perhaps *συνετετάχειμεν*.

Lines 5-6. *φροντίζειν*.

Line 12. Perhaps *Δημητρίου*, 'about Demetrios'. We infer from *σοι* in line 3 that the letter was addressed to a single person.

BIBL. : *Journal d'entrée du Musée*, no. 48516.

59068. Letter from Nikon (?) to Zenon. — o m. 08 × o m. 285. — Date : May, 257 B. C. (?)

The name of the writer is lost, but the hand is that of Nikon (see no. 59049, pl. XV). Apollonios had ordered him to take over some sheep from Artemidoros, and he asks Zenon to inform Apollonios that they have no sheep-pens and to give an order for the supply of building materials. From the expression *ἐμφάνισον αὐτῷ* I infer that the letter was written in Phamenoth of 257 B. C., when Zenon was in attendance on Apollonios, rather than in 256 B. C., when he was residing at Philadelphia. (Regnal year 29 began about the 29<sup>th</sup> of Phamenoth and ended about the 17<sup>th</sup> of the next Phamenoth).

[Νίκων] Ζήνωνι χαίρειν. ἔγραψεν ἡμῖν Ἀπολλώνιος παραλαβεῖν παρ' Ἀρτεμι-  
δώρου πρόβατα [ . . . ]  
[ . . . ] . . . ἐμφάνισον οὖν αὐτῷ ὅτι οὐχ ὑπάρχουσιν προβα-  
τῶνες. εἰ οὖν [ . . . ] ν . . . . . α

Line 1. Ἀρτεμιδώρου : cf. no. 59136.



[ ] χορηγηθῇ καὶ πλίνθος ἀπεγδοθῇ εἰς ταῦτα, ὅσης ἂν  
χρεῖαν [έχωμεν].

έρρωσο. L κθ, Φαμενῶθ .[.].

VERSO : Ζήνωνι.

Line 3. 'That a contract be made for the manufacture of as many bricks as we need'.

BIBL. : *Journal d'entrée du Musée*, no. 48584.

59069. List of articles. — o m. 31 × o m. 31. — Date : about 13<sup>th</sup> May,  
257 B. C.

The list, which is written in a large hand on a large sheet of papyrus, was drawn up at Hermopolis on the voyage down from Memphis to Alexandria. The heading says : 'we have left behind the following articles which Charmos has handed over to Apollodotos'. Charmos is well-known as a commercial agent of Apollonios and Zenon. If the articles belonged to a cargo which he had brought from abroad, Apollodotos might be identical with the author of no. 59036; but this is very doubtful; there may have been another Apollodotos living at Hermopolis and the articles may have belonged to the miscellaneous stores carried by Apollonios' party (see nos. 59087-89).

The writing is along the fibres of the recto, as is usually the case when a text is written in columns.

Column I.

ἐτους κθ, Ξανδικοῦ ια,  
ἐν Ἑρμοῦ πόλει. ἀπολελοιπάμεν  
ἃ παραδέδωκεν Χάρμος  
Ἀπολλοδότῳ.  
5 ἐν θίβει νάρδου μαρσίππια ἐσφρα ε  
καὶ θυλάκιον ἐσφραγισμένον α  
δορκαδέων θυλάκιον ἐσφρ α  
πορφύρα ἐν προσκεφαλαίῳ ἐνί  
κίρια ποικίλη α

Line 5. θίβει : ε corrected over ι.

Line 8. πορφύρα : the π is corrected.

Line 9. κίρια : the usual spelling in the Zenon papyri (see *P.S.I.*, 387, 4 and 616, 33). For the ἡμικίρια compare ἡμιτύβια in *P.S.I.*, 387, 5, ἡμιψιλια and ἡμιταινίδια in *P.S.I.*, 858, 3, 9 (a papyrus which is probably, like ours, one of the

10 ἡμικίρια [ποικί]λα γ  
κίρια λευκαὶ β  
φοινικαῖ δ  
οὐ λιβάνου ἐσφραγισμένου  
οὐ μάρσιπποι γ  
15 οὐ καὶ μαρσίππιον α  
σμήρνης ἐσφραγισμένα  
μαρσίππια γ  
θυλάκος δορκαδέων  
ἀσφραγάλων α

Column II.

20 πορφύρας θυλάκιον ἐσφραγισ α  
κρόκου θυλάκιον ἐσφραγισ α

VERSO : [[ ..... ]]  
.. α. αι τὰ λειμμένα  
and traces of two more lines.

stores-accounts kept during Apollonios' voyage; note the mention of Schedia in line 28).

Lines 13-15. For the marginal οὐ compare no. 59006, 24, 37 and SMYLY, *P. Gurob*, 18; it means 'no'.

Lines 22-25. A docket, of which the first line has been rubbed out.

BIBL. : *Journal d'entrée du Musée*, no. 48517; *P. Edg.*, 69.

59070. Personal description. — o m. 045 × o m. 10. — Date : about 28<sup>th</sup>  
May, 257 B. C.

A slip of papyrus containing a description or εἰκὼν, perhaps of a runaway slave. There are two duplicates in the British Museum (*Invent.* 2353 B and 2356 B). Written across the fibres and folded parallel to the writing.

[L κ]θ Ξανδικοῦ κς Θώραξ Κίλιξ  
[τ]α λι ρ  
[τ]ε με στρογγυλοπ ούλη ὑπ' ὀφ' ἄ  
[καὶ δ]εξιᾶ κα[ὶ ὑ]π' ὀφθαλμόν L ιη

Line 2. Read τετανὸς μελίχρους στρογγυλοπρόσωπος ούλη ὑπ' ὀφρὸν ἀριστερᾶι.

Line 3. Not δεξιάν.

BIBL. : *Journal d'entrée du Musée*, no. 48518.



59071. Letter from Nikon to Zenon. — o m. 08 × o m. 08. — Date of reception : about 30<sup>th</sup> May, 257 B. C.

Only a fragment of this letter, comprising the beginnings of the lines and the docket, is in our collection. The right hand portion belongs to a newly purchased lot which is to be divided between the British Museum, Columbia University and the University of Michigan; but through the courtesy of the purchasers I am allowed to publish it here. It measures o m. 075 × o m. 19, and a clay sealing was found attached to it.

Nikon, the author of no. 59049, had left some dishes (ἀβάκεια) in the hands of Artemidoros the ἐλέατρος (see no. 59059) and now asks Zenon to get the price of them from Artemidoros and send it to him, or, if they have not been sold, to return them. I suspect that this Artemidoros was the author of *P.S.I.*, 326, which is slightly later in date, and it is even possible that the ἀργυρώματα, about whose sale he is negotiating, are the ἀβάκεια of Nikon. From the docket on the present letter we learn that the travellers had now returned to Alexandria.

τῷ ἐλεάτρῳ

Νίκων Ζήνωνι χαί[ρειν. γεγράφα]μεν Ἀρτεμιδώρῳ τὴν τιμὴν τῶν ἀβακείων,  
ὧν παρεθέμεθ[α]  
παρ' αὐτῷ, ἀποδοῦ[ναί σοι, εἰ δε μὴ] πεπράκαμεν, αὐτὰ τὰ ἀβάκεια. ἐὰν οὖν  
κομίσηι, ἀπόσειλο[ν]  
ἡμῖν, ἐὰν μὴ σοι ᾔη[

ἔρρωσο.

VERSO :

5 Νίκων περὶ τιμῆς ἀβακείων, [Ζήνω]νι.  
κομίσασθαι παρὰ Ἀρτεμιδώρου.  
Λ κθ, Ξανδικοῦ κη, ἐν Ἀλεξ(ανδρείαι).

Line 2. πεπράκαμεν : not πέπρακέν or πεπράκατε, because Nikon thinks of himself as the real seller.

Line 3. E. g., [ἐμπόδιον].

BIBL. : *Journal d'entrée du Musée*, no. 48519.

59072. Letter to Zenon. — o m. 105 × o m. 22. — Date : May-June, 257 B. C.

The writer acknowledges receipt of a consignment of shoots (?), brought to Philadelphia by donkey, and informs Zenon that he is bringing water from Tanis to irrigate the young olive trees. One is tempted to ascribe the letter to Panakestor, but the hand is not identical with that of Panakestor in *P. Petr.*, II, 13, 5 and in no. 59124. It must, however, have come either from Panakestor or from another of Apollonios'

agents at Philadelphia, such as Maron, of whose letters we have no authenticated specimen in Cairo.

The edges of the papyrus are ragged and probably both ends have perished.

Ζήνωνι] χαίρειν. ἐκομισάμεθα τὰ ὑποζύγ[ια  
]ἀποσταλέντα ἡμῖν ὥστε εἰς Φιλαδέλφειαν ὄντα[  
]δεκάεπ[τα] ἡγαγον ἡμῖν ἀχάρακτα. ἐγράψαμεν οὖν σοι[  
]αι τὰ ἐλάινα φυτὰ ζω[οφ]υτοῦντα πάντα ποτίζομ[εν  
5 ]τὸ ὕδωρ φέροντες ἐκ Τάνι[ο]ς. ἔρρωσο. Λ κθ, Φαρ[μοῦθι.

VERSO :

] . μ Ζήνωνι.

Lines 1-2. E. g., ἄγοντα τὰ φυτὰ τὰ.

Lines 2-3. E. g., ὄντα τεσσαράκοντα, καὶ ἄλλα.

Line 3. ἀχάρακτα : perhaps 'unlabelled'.

Line 6. μ may be a numeral.

BIBL. : *Journal d'entrée du Musée*, no. 48520.

59073. Letter to Zenon. — o m. 265 × o m. 23. — Date : May-June, 257 B. C.

This fragment is in the same hand as no. 59072 and in even worse preservation. The writer seems to be speaking about work on the Philadelphian estate and about certain difficulties which he has encountered. He mentions Zoilos the Arsinoite œconome and Artemidoros ὁ ἐπὶ τῆς συντάξεως ἐμ Μέμφει. The latter title probably means administrator of the land granted to the cleruchs ἐν συντάξει; see the similar titles collected and discussed by LESQUIER, *Inst. mil.*, p. 196.

Ζήνω]νι χαίρειν. εἰ ἔρρωσαι καὶ τὰλλα σοὶ ἐστὶν κατὰ  
] . . πολλὴν χάριν ἔχομεν· ὑγιαί[νομεν δὲ  
] . . as ἀργύρι[ον ο]ὔτε εἰς τὰ διαχώμα[τα  
] . τηκεν . . [ . . . [

5 ]λφ[εῖ]αι διὰ τὸ μὴ χορηγεῖν Ζωῖλον τὸν οἰκονόμον. οὐ γὰρ φη[σιν  
]ντων. φρόντισον οὖν ἵνα ε . . . . . ανπ[  
] . . ιο . . μοι γρα[φῇ] ὅπως εἰδῶ. παραγενόμενος δὲ εἰς Μέμφιν μ . ]  
]ταλάντου οἰόμενοι τι λήμψεσθαι οὐ συνεθῆ[

Line 2. Probably τοῖς Θεοῖς πολλὴν χάριν ἔχομεν.

Line 3. διαχώματα : the 'cross dykes', as in *P.S.I.*, 337. See SCHNEBEL, *Landwirtschaft*, p. 36.

Line 5. Probably ἐμ Φιλαδέλφειαι.



10 ]...<sup>εν</sup>... Δημόστρατον καὶ τὸν Θεοδώρου πατέρα κομίζ[οντας  
[λαβόντες οὖν ταχισ]. . . . .  
]ε. . . . . τ. . . . . ἡν Ἀρτεμίδωρος ὁ ἐπὶ τῆς συντάξεως ἐμ Μέρφ[ει  
[ωλοτο[ς] ἤδη Δημοστράτου εἰς Κροκοδίλων πόλιν καὶ γρ[άψαντος  
]ται ἕως ἂν καύσῃ τὰ ὑποζύγια, ὁ δ' οὐ προσέσχευ. ἐμοῦ δὲ παρ[α-  
γενομένου  
[εἰς Κροκο]δίλων πόλιν καὶ διαμαρτυρομένου μου αὐτῷ ἐνώπιον Αἰγύπ[ου  
15 ]τὰ ὑποζύγια, ὁ δὲ οὐ <sup>δ' οὐ</sup> τως προσέσχευ. ἔγραψα οὖν σοι ὅπως εἰδῇς.  
ἔρρωσο. L κθ, Φαρ[μουθι

VERSO : Ζήνωνι.

Line 12. Not ἀπολωλότος, but probably a verb expressing motion.

Line 14. Αἰγύπ[ου] : there was a man of this name in Apollonios' service, e. g., no. 59040, 2. But Αἰγυπ[ίων] is also possible.

BIBL. : Journal d'entrée du Musée, no. 48521.

59074. Letter from Lykourgos to Zenon. — o m. 085 × o m. 085 and o m. 085 × o m. 15. — Date of reception : about 16<sup>th</sup> June, 257 B. C.

Lykourgos had already written to Zenon asking him to recover a sum of money from Agathokles after giving back to him some silver plate. Evidently the money had been lent on the security of the plate (κείμενα ἐνέχυρα as in P. S. I., 608, 3). If Zenon has not carried out the former request, he is now to give the plate to Hermias, the bearer of the letter, who will himself recover the money. As Zenon notes in the docket that the plate is to be given to Hermias, we may infer that he had paid no attention to the former letter.

The papyrus is in two pieces. I have restored the lacunæ provisionally in order to make the sense clear.

Λυκοῦργος Ζήνωνι χαίρειν. εἰ ἔρρωσαι, εὔ ἂν ἔχοι· καὶ γὰρ δὲ ὑγίαινον. ἐγρά-  
ψαμέν σοι  
κα[ὶ] π[ρ]ότ[ε]ρον π[ρ]ὸ τῶν ἀργυρωματίων, ὅπως ἂν κομισάμ[ε]νο[ς] τὸ κερμά-  
τιον παρ' Ἀγαθοκλέους  
ἀποδῶις αὐτῷ. εἰ μὲν οὖν ἐποίησας αὐτό, καλῶ[ς] ἂν ἔχοι· εἰ δὲ μή, ἀπόδος  
Ἑρμία τῷ ἀποδιδόν-  
5 τι σοι τὴν ἐπιστολ[ήν], ἵνα κομισῇται παρ' αὐτοῦ τ]ὸ κερμάτιον.  
ἔρρωσο.

VERSO :

Λυκοῦργος περὶ ἀργυρωματίων, [Ζήνωνι.]  
ἵνα δοθῇ Ἑρμία. L κθ, Ἀρτεμισίου ις,  
ἐν Ἀλεξανδρείαι.

BIBL. : Journal d'entrée du Musée, no. 48522.

59075. Letter from Toubias to Apollonios. — o m. 25 × o m. 35. — Date : about 12<sup>th</sup> May, 257 B. C. (pls. XVII, XVIII).

Toubias the Ammonite chief announces that, in response to Apollonios' letter, he has sent to the king, who was a great collector of strange animals (Dion., III, 36; THEOCR., II, 67-68), a gift consisting of horses, dogs, asses, and various specimens of cross-breeding with the wild ass, all of them domesticated. He also sends a letter to the king about the gift, to be delivered through Apollonios; and to reassure him about the contents of this letter he gives a copy of it below. It contains in fact nothing but a list of the animals.

The letter is written in a beautiful, large hand, no doubt by a Greek scribe, with frequent interspacings, especially on each side of the numerals.

Τουβίας Ἀπολλωνίῳ χαίρειν. καθάπερ μοι ἔγραψας ἀποστείλα[ι  
]μηνί, ἀπέσταλκα τοῦ Ξανδικ[οῦ]  
τὸν παρ' ἡμῶν  
τῇ δεκάτ[η] ἄγοντα Αἰνέαν] ἵππους δύο, κύνας [ε]ξ, ἡμιονά[γριον]  
ἐξ ὄνου ἐν, ὑποζύγια [Α]ραβικά λευκά δύο, πῶ[λους] ἐξ ἡμιοναγ[ρίου] δύο,  
5 πῶλον ἐξ ὄναγριου ἕνα· ταῦτα δ' ἐστὶν τιθασά. ἀπέσταλκα δὲ [σοι]  
καὶ τὴν ἐπι[σ]τολὴν τὴν γραφεῖσαν παρ' ἡμῶν ὑπὲρ τῶν ξεν[ων]  
τῷ βασιλεῖ, ὁμοίως δὲ καὶ τὰντίγραφα αὐτῆς ὅπως εἰδῇς.  
ἔρρωσο. L κθ, Ξανδικοῦ ι.

Line 2. To make this line of the same length as lines 3, 4 it would be necessary to read μηνὸς after Ξανδικοῦ. But it is probable that the lines were not all exactly equal.

Line 3. Αἰνέαν : restored from no. 59074, on the assumption that the animals and the slaves were dispatched together.

Line 4. ὑποζύγια : Père Vincent suggests that these were camels. But in the papyri ὑποζύγιον is the ordinary word for donkey; and if camels had been sent, I think they would have been called καμηλους.

Lines 5-6. These lines, as restored, are shorter than the two preceding ones, but see note on line 2.

Catal. du Musée, n° 59001.



Βασιλεῖ Πτολεμαίωι χαίρειν Τουβίας. ἀπέσταλκά σοι ἵππο[υς δύο,]  
 10 κύνας ἕξ, ἡμιονάγριον ἕξ ὄνου ἓν, ὑποζύγια [Ἄρ]αδικὰ λευκὰ [δύο,]  
 πώλους ἕξ ἡμιοναγρίου δύο, πῶλον ἕξ ὄναγρίου ἓνα.  
 εὐτύχει.

VERSO :

Τουβίας τῶν ἀπεσταλμένων Ἀπολλωνίωι.  
 τῶι βασιλεῖ καὶ τῆς πρὸς τὸν  
 15 βασιλέα ἐπιστολῆς τὸ ἀντίγραφον.  
 Λκθ, Ἀρτεμισίου ις, ἐν Ἀλεξαν.

Lines 9-12. Toubias uses the obsequious forms of salutation to the king only, not to Apollonios.

Line 16. The party had taken about thirty-six days to travel from the land of Ammon to Alexandria.

BIBL. : *Journal d'entrée du Musée*, no. 48524; *P. Edg.*, 13; Vincent in *Rev. bibl.*, 1920, p. 186; Wilcken in *Archiv*, VI, p. 450; DEISSMANN, *Licht vom Osten*, pp. 128-129, 407-408; Gressmann in *Sitzungsberichte der Berl. Akad.*, 1921, pp. 663-671.

59076. Letter from Toubias to Apollonios. — (a) 0 m. 225 × 0 m. 195; (b) 0 m. 22 × 0 m. 15. — Date : about 12<sup>th</sup> May, 257 B. C.

In this letter, written on the same day as no. 59075 and received along with it on the 16<sup>th</sup> of June, Toubias informs Apollonios that he has sent him (not for the king, but for himself) a eunuch and four boy slaves of a superior class, whose descriptions are given below. It seems probable that the present letter was written before the other; for, as I have already pointed out, the effusive greeting with which it begins is to be taken as an introduction to both (cf. 59036, 9, 19).

The hand is the same as that of no. 59075. Fragment (a) has already appeared as no. 84 of my *Selected Papyri*. Fragment (b), comprising the right half of the text, came to light among a new lot of Zenon papyri (see no. 59071, introduction) and is published here, from my copy, by kind permission of the purchasers. The letter is now almost complete.

Τουβίας Ἀπ[ολλωνίωι χαίρειν]. εἰ σύ τε ἔρρωσαι καὶ τὰ σὰ πάντα  
 καὶ τὰ λοιπά σοι κατὰ νοῦν ἐστίν, πο]λλὴ χάρις τοῖς Θεοῖς· καὶ αὐτὸς δὲ  
 ὑγίαινον, σοῦ διὰ π[αντὸς μνείαν ποι]οῦμενος, ὥσπερ δίκαιον ἦν. ἀπέσταλ-  
 κά σοι ἄγοντα Αἰνέ[αν εὐνοῦχον ἔ]να καὶ παιδά[ρια . . .]τικά τε  
 5 καὶ τῶν εὐγενῶν τέσσαρα, ὧν [ἐστίν] ἀπερίτμητα δύο. ὑπογεγράφαμεν  
 δέ σοι καὶ τὰς εἰκόνας [[αὐ] τῶν π[αιδαρ]ίων ἵνα εἰδῇς.

ἔρρωσο. Λκθ, Ξανδικοῦ ι.

Αἶμος ὡς Λι	Ατικός ὡς Λη	Αυδομος ὡς Λι	Οκαιμος ὡς Λζ
μελαγχρῆς	μελίχρους	μελανόφθαλμος	τρογγυλοπρόσωπος
κλασίοθριξ	κλασίοθριξ	κλασίοθριξ	ἔσσιμος γλαυκός
μελανόφθαλμος	ὑπόσιμος ἡσυχῇ	ἔσσιμος πρόσιμος	πυρράκης τετανός
σιαγόνες μείζους	μελανόφθαλμος	οὐλή παρ' ὀφρὺν δεξιάν	οὐλή ἐμ μετώπῳ
καὶ φακοὶ ἐπὶ σιαγόνι	οὐλή ὑπ' ὀφθαλμόν	περιτετμημένος.	ὑπὲρ ὀφρὺν δεξιάν
δεξιᾷ ἀπερίτμητος.	δεξιὸν ἀπερίτμητος.		περιτετμημένος.

VERSO :

Τουβίας περὶ εὐνοῦχου Ἀ[πολλωνίωι].  
 καὶ παιδαρίων δ τῶν  
 ἀπεσταλμένων αὐτῶι.  
 Λκθ, Ἀρτεμισίου ις, ἐν Ἀλεξ.

Line 8. Αἶμος : cf. JUVENAL, III, 99, cum molli Demetrius Hæmo. The names, which are not Greek, may perhaps serve to indicate the region from which the boys came.

Line 9. τρογγυλοπρόσωπος (sic) : see MAYSER, *Gramm.*, p. 204.

Line 10. ἔσσιμος : see MAYSER, p. 235.

Line 11. πρόσιμος : 'with protruding lips'.

Line 17. αὐτῶι is used informally for Ἀπολλωνίωι, in contrast with τῶι βασιλεῖ in no. 59075.

BIBL. : *Journal d'entrée du Musée*, no. 48523; *P. Edg.*, 84.

59077. Letter from Krotos to Zenon. — 0 m. 115 × 0 m. 28. — Date : about 7<sup>th</sup> May, 257 B. C. (pl. XVIII).

Krotos who writes from somewhere abroad, was a commercial agent of Apollonios or Zenon. In no. 59093, 7 we find him in Joppa; in *P. S. I.*, 863 (g) he is mentioned in connection with the Γαζαίων λιμὴν. He complains here that Alexis has taken no steps with regard to the judgment given against the persons who sailed in charge of the oil, neither repaying the money nor handing over the slave girl whom they had offered as security. Moreover he has let Theron, the sailor from the cybæa, escape from prison and disappear from sight.

Κρότος Ζήνωνι χαίρειν. γίνωσκε Ἄλεξιν οὐθὲν πεποιηκότα τὸ κα[τά]  
 τὴν παιδίσκην, ἣν ἐνεχυράσαμεν παρὰ τῶν ἐπιπλευσάντων ἐπὶ τοῦ ἐλα[ίου],

Line 1. Ἄλεξιν : mentioned again in no. 59008, 38, in connection with ἐλαίου. He may have been the exporter of the oil; at any rate he seems to have had some responsibility in the trade.

Line 2. ἐλαίου : for the importation of foreign oil into Egypt see nos. 59012, 59015. The cargo mentioned here probably came from Syria or Palestine (cf. *Rev. Laws*, col. 54, 17).



πρὸς τὸ κατακριθὲν αὐτῶν, οὔτε γὰρ τὰργύριον ἡμῖν ἀποδίδωσιν οὔτε τῇ[ν]  
παιδίσκην. ὡσαύτως δὲ καὶ τὰ πρὸς Θήρωννα τὸν ἐκ τῆς κυβαίας ναύτην ἐχ[ε]ι,

5 <sup>τε</sup> προήκατό γὰρ αὐτὸν ἐκ τοῦ δεσμοτηρίου, καὶ τὸ παράπαν οὐκ ἔστιν ἐνφα-  
νή[ς].

ἔρρωσο. Lκθ, Ξανδικοῦ ε.

VERSO :

[Κρότος] περὶ παιδίσκης ἧς ἦνε-

Ζήνωνι.

[χύρασ] ἐν τῶν ἐπιπλευσάντων

[ἐπὶ τοῦ] ἑλαίου, καὶ Θήρωνος τοῦ

10 [ἐκ τῆς] κυβαίας. Lκθ, Δαισίου

[ἐν] Ἀλεξανδρ.

Line 3. ἀποδίδωσιν rather than ἀποδιδῶσιν (= ἀποδίδασιν, MAYSER, *Gramm.*, p. 354).

Line 4. It is possible that the κυβαία was the ship that carried the oil and that Theron was involved in the case.

Line 10. The letter had taken about two months to reach Zenon.

BIBL. : *Journal d'entrée du Musée*, no. 48525; *P. Edg.*, 12.

59078. Letter from Charmos to Zenon. — o m. 155 × o m. 25. — Date :  
July, 257 B. C.

Charmos, probably the Χάρμων τὸν παῖδα of *P. S. I.*, 489, was an agent employed by Zenon on all sorts of business. But the present letter is so badly preserved that it is difficult to say where and in what circumstances it was written.

Χάρμος Ζήνωνι[ι] χαίρειν. [τῶν] σίρωμάτων[  
ἀφ' ἑσ] αλκά σοι τὸν λ[ό]γον λαβὼν παρ' Ἀρτέμων[ος  
... μ[... ..] χε[ι] [..] . α[.] αφ[.] ιν[. .] Θεοδώρῳ δεδοκώ[ς  
[.] υτ[. .] [..] μη[... ..] . [..] . [.] τ[. .] Θεόδωρος οὐκ ἐπακ[ολουθεῖ  
5 [ὁ] πω[ς] οὔν μὴ διαπορῇ[ς] περὶ [τῆς] τιμῆς, γέγραφα σοι. τῶν δὲ  
μόσχων καὶ τ[ῶν] ἐρερίων τῶν υἱκῶν καὶ τῶν λοιπῶ[ν] τῶν  
ἡγορασμένων[ν] . . . [..] τα[... ..] εἰά φησιν ἐξαγαγῶ[ν  
λόγον δώσειν ἐν τῇ αὔριον ἡμέραι. ὡς ἂν οὖν λάβω, ἀπ[ο]στέλω  
ἔρρωσο. Lκθ, Δαισίου[

Line 3. ἀφεῖναι is a possible reading. Theodoros may be the ὑπηρέτης of no. 59062 and no. 59089.

Line 7. Possibly εἰς τὰ Ἰσιεῖα. But it may be that ἐξαγαγῶν refers to the export of goods from Alexandria.

BIBL. : *Journal d'entrée du Musée*, no. 48526.

59079. Fragment. — o m. 105 × o m. 075. — Date : July, 257 B. C.

The writing is along the fibres and the papyrus was folded horizontally, so probably the lines were short. The text seems to have contained a list of articles, but it is too fragmentary to be of any interest, were it not for the note of reception at the top : 'Received in the Arsinoe of Dion, year 29, Daisios'. On the 14<sup>th</sup> of Daisios Zenon was still in Alexandria (*P. S. I.*, 503); on the 20<sup>th</sup>, 21<sup>st</sup> and 23<sup>rd</sup> he was docketing his correspondence in a place called Arsinoe, and *P. S. I.*, 558 shows that he was travelling with Apollonios. Between the 23<sup>rd</sup> of Daisios and the 24<sup>th</sup> of Gorpiaios, when the main party had halted at Athribis (no. 59087, 24), we have no clue to the movements of the travellers, and we cannot even be sure that they had not returned in the meantime to Alexandria.

It is not clear where this Arsinoe was situated. Vitelli thinks that it was the village of Arsinoe in the Fayoum (*P. S. I.*, 584) and Rostovtzeff is inclined to identify it with the town of Krokodilopolis (*Large Estate*, pp. 39, 40). But we know that Zenon had not yet gone to live in the Fayoum, and neither of these views seems to me probable. On the other hand my own suggestion (*P. Edg.*, 15, introd.) that Arsinoe lay in Cyprus or Syria is based on very slender indications, the mention of Pelusium in no. 59081, of τοῦ ἐκ Κύπρου οἰκονόμου in *P. S. I.*, 505, and the mention of a place which I take to be this same Arsinoe in a papyrus of year 26 (*P. S. I.*, 553), when Zenon seems to have been engaged on foreign service (see no. 59002). The present text, which speaks of the town as the Arsinoe of Dion, adds one detail to our information. If we could identify him with the Ptolemaic general who lost Damascus, his connection with the place would be in favour of my suggestion. But at present I confess to having no clear idea who this Dion was or where this Arsinoe lay.

ἐλήφθη ἐν Ἀρσινόῃ τῇ  
Δίῳνος Lκθ Δαισίου

] [ ]  
τοῦ Διονυσίου βυβλι[  
5 κισίων καὶ διέδ[ρων  
τραπεζῶν τω[  
] ταις εκτ[  
] . . . . . [

Lines 1-2. Added in a small hand, by Zenon or his clerk.

BIBL. : *Journal d'entrée du Musée*, no. 48527.



59080. Letter from Iollas to Zenon. — (a) o m. 125 × o m. 16; (b) o m. 125 × o m. 16. — Date of reception : about 21<sup>st</sup> July, 257 B. C.

This is a fragmentary letter from Iollas the weaver about Addaios, who appears to have been an agent of Apollonios at Memphis. Iollas had fallen into disgrace and had been severely flogged. He had intended to run away to Zenon for protection, but Zenodoros had prevented him and made him write a letter instead. It is only from the docket that we learn that the letter was about Addaios, but we may suppose that he was the person by whose order Iollas had been punished. The letter should be compared with *P.S.I.*, 854, an obscure and fragmentary report from Addaios himself about weaving, slave girls, Zenodoros and Iollas. Whether Zenodoros is identical with the man mentioned in no. 59090 remains to be seen; if so, he cannot have been one of the permanent residents at Memphis. From *P.S.I.*, 854 one gets the impression that he was an expert in weaving, from whom Iollas was unwilling to learn.

Fragment (b) is not in our collection, but belongs to the recently purchased lot of Zenon papyri (see no. 59071, introd.). It is ill preserved and my copy given below is subject to correction. The break down the right side of (a) is nearly straight; the other break is irregular, as shown in the transcript; but I am unable to say how much is missing in the middle.

[Ιόλ]λας Ζήνωνι χαίρειν. ἔδωκά σοι [ ] με καὶ κακῶς με  
 ἀκούειν Ζηνοδώρου. ἐπ[εὶ δὲ]  
 ἤκουσα ὅτι ὀργίζει μοι, ἐγενόμην ἐπι[ ] τῶν γονάτων αὐτοῦ  
 ἐλαβόμην· οὐ γὰρ εἶα με εἰ[ ]  
 Ζηνοδώρος πρὸς αὐτόν.  
 [[πρὸς βίαν]] νῦν οὖν τὰ προσήσσομένα Ζην[οδώρ ] . τῆ ἐπηκο. . . .  
 Ζηνοδώρῳ[ ]  
 πέντε ἀνθρώπους Αἰγυπτίους μασίγοφόρ[ους ] μασί-  
 γῶν ἐμὲ ὑπερηφ[άνως]  
 5 [ὥ]στε καὶ τὸ δέρμα μου διακέκοφεν καὶ νῦν [ ] . κα-  
 κίον ἔτι ὑβρίσται ὑπ' [αὐτοῦ].  
 [ἐμε]λλον δὲ ἀποδράς ἐλθεῖν πρὸς σέ [ ] . [ Ζ]ηνοδώρος ἐκώλυ-  
 σέ με, ἵνα μὴ τὸ ἔργον ἐφῆκ[ωμεν],

Line 1. E. g., ἔδωκά σοι ὅκον περὶ τοῦ ἀπειθεῖν].

Line 2. E. g., ἐπὶ ταῖς θύραις Ἀδδαίου καὶ τῶν. The last word might be εἰ[σιέναι].

The first ι of ὀργίζει is written over ε.

Line 3. E. g., Ζην[οδώρῳ] ὑπὸ σοῦ μαθὼν οὐκ[έτι] ἐπήκουσεν Ζηνοδώρῳ, [ἀλλὰ] προσήγα-  
 γεν].

Line 4. Probably μασίγων rather than ἐ[μασίγων], as in the next line we find διακέ-  
 κοφεν.

Line 6. ἐφῆκωμεν : 'not to interrupt the work'.

ἀλλὰ ἡξίωσέ με ἐπιστεῖλαι σοι. νῦν οὖν γέ[γραφα ] . εν, ὡς ἂν παραγέ-  
 νηι, πάντα ἀναγγελήσε[σθαί σοι]  
 τὰ γεγενημένα. βία γὰρ ἐστὶν ἡ ὑβρίζου[σα ] ὑτῇ γὰρ καὶ ἡμῶν  
 κακείνου δεσπόζει.

εὐτύχει.

VERSO :

10 [Ιό]λλας ὑφάντης περὶ Ἀδδαίου Ζήνωνι.  
 καὶ ὡ[ς] ἐξυβρίκασιν αὐτόν.  
 [Λ κθ, Δα]ισίου κα, ἐν Ἀρσινόῃ.

Line 7. E. g., γέ[γραφα] σοι ἵνα εἰδῇς. ὁ δὲ εἴ[πεν].

Line 8. Perhaps some such phrase as ἡ ὑβρίζου[σα] ἡμᾶς ἀγνωμοσύνη· α]ὕτη γὰρ, but  
 the letters after the lacuna are doubtful and I do not clearly understand what Iol-  
 las wished to say.

Line 11. The first seven letters are very doubtful.

BIBL. : *Journal d'entrée du Musée*, no. 48528.

59081. Letter from Moschos to Zenon. — o m. 105 × o m. 165. — Date of  
 reception : about 21<sup>st</sup> July, 257 B. C.

Though the length of the lines is uncertain, probably about half the letter is missing.  
*P.S.I.*, 592 is another fragment by the same writer. Andronikos is mentioned as  
 the oecnome at Pelusium in *P.S.I.*, 322, a letter which may possibly be two years  
 earlier than the present one.

Μόσχος Ζήνωνι χαίρειν. καλῶ[ς] ἂν ποιήσῃς  
 λαδῶν τὰς ἐπιστολάς [[τὰς]] παρ' Ἀρτ[ ]  
 Πηλουσίου. σπούδασον δὲ εἰ[ . . . ] . τ[ ]  
 ἀνθρωποι περὶ ὧν αὐτοῖς γέγραπ[ ]  
 5 ραγίνῃ, σὺ ἡμῖν ἀποκόμισον· εἰ δὲ μή[ ]  
 δόντι.

[ἔρρωσο,

VERSO :

Μόσχος περὶ τῶν ἐπιστολῶν Ζήνωνι.  
 τῶν Ἀνδρονίκου τοῦ ἐκ Πηλουσίου.  
 10 Λ κθ, Δαίσιου κα, ἐν Ἀρσινόῃ.

Lines 3-4. The meaning seems to be : 'see to it that your people pay attention to  
 what is written to them.

Lines 4-5. Read ἐὰν μὲν πα]ραγίνῃ.

Lines 5-6. E. g., [δὲς τῷ τὴν ἐπιστολήν σοι ἀποδι]δόντι. It is not clear whether the  
 object of ἀποκόμισον and δός is τὰς ἐπιστολάς or something else.

BIBL. : *Journal d'entrée du Musée*, no. 48529.



59082. Letter from Philokrates to Zenon. — (a) o m. 115 × o m. 10; (b) o m. 17 × o m. 11. — Date of reception : about 21<sup>st</sup> July, 257 B. C. (pl. XVIII).

Philokrates, no doubt an employee of Apollonios (cf. *P. S. I.*, 601), announces that he has sent the travellers a consignment of fish. The first part of his letter is illegible and the end of it is rather difficult to understand.

(a) Φιλοκράτης Ζήνωνι χαίρειν.  
ἀπέσταλκά σοι .[  
τ. νετ. .[ ] . . στι  
.. ησκαμ. .[  
5 ..... αμ[ ] . .

(b) λοπάδια β, καὶ ἄλλα πετραίων  
λοπάδια δύο, ἐν ἀμφοτέροις  
σκαρία, τριγλία πεικρά ε,  
καὶ γλαυκίσκου λοπάδια β,  
10 ἐν οἷς τεμάχη ε,  
ὁσπρεαίων μῦ[ε] λ,  
χῆμαι τραχεῖαι ., λεῖαι κ,  
ὁσπρεα λη. ὅ[ν] ἢ τιμὴ πάντ. . . . κ. [   
[εἰ] δὲ μὴ  
ὁ σιτοποιοὺς ἐπεκώλυσεν, ἦρα ἂν σοι  
15 ἀπεστάλη· ἐφθανε γάρ.  
ἔρρωσο.

VERSO :

Φιλοκράτης περὶ ὄψου Ζήνωνι.  
οὗ ἀπέσταλκεν. Λκθ,  
Δαισίου κα, ἐν Ἀρσινόῃ.

Line 5. Probably ἀμίων; see no. 59083.

Line 9. The letters *ηρα* are quite clear, but *ἦ ρα* would be too literary. Perhaps something has been omitted, e. g. *ἦ (ὁπώ)ρα* or *ἦ(μᾶς, τὰ ἄλευ)ρα* (cf. no. 59084, 12).

BIBL. : *Journal d'entrée du Musée*, no. 48530; *P. Edg.*, 15 (the fragment (a) was acquired later).

59083. Letter from Peisikles to Zenon. — (a) o m. 095 × o m. 165; (b) o m. 595 × o m. 14. — Date of reception : about 21<sup>st</sup> July, 257 B. C.

This is a statement of the price of the fish bought by Philokrates for the travellers and described by him in no. 59082. The fragment (b) comprising the ends of the

lines belongs to the newly purchased lot mentioned above (no. 59071, introduction) and is published here through the courtesy of the purchasers.

Πεισικλῆς Ζήνωνι χαίρειν. ὑπογέγρα[αφά σοι τοῦ ἀγορασθ]έντος διὰ Φιλοκρά-  
τους  
ὄψου τὰς τιμάς· σκάρων ε καὶ τριγλῶν .[ τ , γλαυκίσκο]υ α, καππά-  
ρου α, ἀμίων δ τ β—,  
ἐψητὸς = c, ὁσπρεα, χῆμαι λεῖαι καὶ τραχεῖ[αι , ἀρ]τύματα χλωρά c,  
σुकάμινος c,  
ροῦς c, τυρὸς ε, ἄλες ε, / τ ε[— c].

5

ἔρρωσο.

VERSO :

Πεισικλῆς περὶ ὄψου τοῦ ἀγορασθέντος Ζήνωνι.  
διὰ Φιλοκράτους τ ε — c. Λκθ,  
Δαισίου κα, ἐν Ἀρσινόῃ.

BIBL. : *Journal d'entrée du Musée*, no. 48531.

59084. Letter from Philon to Zenon. — o m. 125 × o m. 14. — Date of reception : about 21<sup>st</sup> July, 257 B. C.

The author is Philon the baker, who according to the docket writes about payment for work and informs Zenon that he has sent him an artab and a half of flour. But other matters were apparently mentioned in the letter, of which we have at present only a fragment, the right half and the lower part being still missing.

Φίλων Ζήνωνι χαίρειν. γίνωσκέ με ε[  
τῶν δεόντων εὔρον ἐμοῦ ἐντελα[μένου  
ἐμοῦ ἐλθόντος οὐθεὶς προσέχει ου[  
οὐθέν τῶν δεόντων γινόμενον[  
5 Πεισικλεῖ ἐρωτῶν εἴ τί σοι γέγρα[φεν  
κέναι. γίνωσκε οὐμ με ἐνταῦθα[  
μένην ἡμῶν λεγόντων ἐπισκεψ[  
ῆσαις γράψας Πεισικλεῖ δοῦναι τοῖς[  
ἐγὼ γὰρ ὥδε οὐ μὴ κινηθῶ ἕως ἂν λ[  
10 γίνωσκε δὲ καὶ Κρίτωνα οὕτω παραγεγονό[τα

VERSO :

γράψον δὲ Σάρωνι ὅπως ἂν ἀποδιδῶι τη[

Lines 7-8. Read καλῶς ἂν οὐμ ποι]ήσαις.

Line 9. λ : or α.

Line 11. Probably a continuation of the letter on the recto.

Catal. du Musée, n° 59001.



Φίλων περι κατέργου καὶ ὅτι  
ἀπέσταλκεν ἀλεύρων ἄρ αζ.  
Λκθ, Δαισίου κα, ἐν Ἀρσινόῃ.

Ζήνων[ι].

Line 12. κατέργου : cf. *P. Edg.*, 65, 88, where Philon claims so much for ten artabs of wheat and so much for κατέργου.

BIBL. : *Journal d'entrée du Musée*, no. 48532.

59085. Order from Philon to Sosibios. — o m. 075 × o m. 095. — Date : about 14<sup>th</sup> September, 257 B. C.

Philon the baker asks Sosibios to give to Midas thirty bundles of dry reeds for firewood. A similar order was given next day (see no. 59086). One can only guess what the circumstances were; but possibly Philon was travelling with Apollonios and Zenon (see *P. Cornell*, 1, *passim*), and Sosibios was a storekeeper or local purveyor who provided firewood every day or two on presentation of a written order, which he could keep as a voucher. The inappropriate name indicates that Midas was a slave, perhaps a Phrygian. The writing is along the fibres and the papyrus is folded parallel to the writing.

ιζ Φίλων Σωσιβίωι  
χαίρειν. δὸς  
Μίδαι καλάμου  
φρυγανιτοῦ δέ(σματος) λ.  
5 Λκθ, Λωίου ιζ.

VERSO : Σωσιβίωι.

BIBL. : *Journal d'entrée du Musée*, no. 48533.

59086. Order from Philon to Sosibios. — o m. 085 × o m. 095. — Date : about 15<sup>th</sup> September, 257 B. C.

Exactly similar to no. 59085.

ιη Φίλων Σωσιβίωι χαίρειν.  
δὸς Μίδαι καλάμου  
φρυγανιτοῦ δέ(σματος) λ.  
Λκθ, Λωίου ιη.

VERSO : Σωσιβίωι.

BIBL. : *Journal d'entrée du Musée*, no. 48534.

59087. Account of linen. — o m. 285 × o m. 195. — Date : 258-257 B. C. (pl. XIX).

This is an account of linen garments and napkins issued from the store over a period of fourteen months, and it was presumably preceded by a statement of the quantities which the writer had in his charge (cf. no. 59088). The articles were given out for the most part during the tour of Apollonios and Zenon, and not only are the entries dated, but the scribe usually mentions the place where they were staying at the time. As Zenon followed the same practice in docketing his correspondence during these months, we can make a fairly good itinerary of the first tour, which ended at Alexandria in Xandikos of year 29 (see introd. to *P. Edg.*, 77). But we are not so well informed about the later movements of Apollonios and Zenon in year 29 after the second departure from Alexandria.

ἀ[πό] τούτων Λκη Πανήμου  
κβ ἐν τῇ Ν[ι]κίου Ζήνωνος  
[ ]εἰαν συντάξαντος Ἐλένωι  
Αἰθίοπι χιτῶν βύ[σσινος α]  
5 Γορπιείου ιη ἐν Κροκ[οδίλων πόλει]  
Ζήνωνι ἃ ἀπέστ[ειλεν]  
εἰς τὴν δοχὴν τῇ[ν Κρίτωνος]  
[χειρ]όμακτρα βύσσ[ινα .]  
[Ἵπερβερε]ταίου ζ Κ[  
10 . . [ . ] . [ . ] δρωνα χειρ[όμακτρα βύσσινα .]  
Δίου ιε ἐμ Μέμφει Α[  
χιτῶν βύσσινος [α]  
Αὔδναίου κ Πάτρω[νι]  
ἀποκομίσαι εἰς τον[α]  
15 χειρόμακτρα βύσσ[ινα .]

Line 2. τῇ Νικίου : metropolis of the Prosopite nome. The mounds, or what used to be the mounds, of Zawiet Razin probably mark its site.

Lines 3-4. Ἐλένωι Αἰθίοπι : mentioned again in *P. S. I.*, 503 and elsewhere; a servant of Apollonios.

Line 5. This date probably coincided with the 1<sup>st</sup> of Thoth in the Egyptian calendar.

Line 7. Restored from *P. S. I.*, 858, an account which belongs to the same group as this.

Line 9. The place is not mentioned. This may mean that they were still in the Fayoum.

Line 10. Perhaps ἀνδρωνα.

Line 13. They were now at Berenikes Hormos, though this is not stated in the entry.

Patron was no doubt the skipper of no. 59110.

Line 14. E. g., εἰς τὸν αὐτοῦ κέλητα.



Λκθ Ξανδικοῦ κ ἐν Ἀ[λεξανδρείαι]  
 Σατύραι κιθαρωιδ[ῶι]  
 χιτῶν βύσσινος [α]  
 κθ Ἀμύνται χιτῶν β[ύσσινος α]  
 20 Δαισίου ιθ Βανναίω[ι]  
 χειρόμακτρον βύσσινον α]  
 Περιστερᾶι χιτῶν βύ[σσινος α]  
 Σατύραι κιθαρωιδῶι χ[ιτῶν βύσσινος α]  
 Γορπιδίου κδ ἐν Ἀθρίβε[ι]  
 25 Βανναίωι ὥστε εἰς α. [ ]  
 χειρόμακτρα βύσσινα [ . ]

VERSO : Sponged out and almost illegible.

[ [χιτῶνων βυσσίνων] ]  
 [ [καὶ χειρομάκτρων] ]  
 [ [traces] ]

Lines 19-20. The ἐν Ἀλεξανδρείαι of line 16 applies to these entries also.

Line 20. Βανναίωι : a servant who had accompanied Apollonios on the tour. In *P. Cornell* 1, 194 we find him engaged in polishing the silver.

Line 24. Athribis in the Delta. Apollonios was again making a tour in the χώρα, no doubt accompanied by a large party of secretaries and servants.

BIBL. : *Journal d'entrée du Musée*, no. 48536; *P. Edg.*, 77.

59088. Account of rugs. — 0 m. 23 × 0 m. 08. — Date : 258-257 B. C.

This is the upper part of an account of rugs received and issued from the store during the tour of Apollonios. One sees from the dates that the party must have made long halts at the important towns on their route; and, as we know from *P. Cornell* 1 what a retinue of secretaries and accountants accompanied the dioiketes, a great amount of public business was no doubt being transacted all the time. The accounts filed by Zenon are of course private accounts, but here and there, as in lines 7-10 of the present text, we get a glimpse into matters of wider interest.

[Λκθ Δαισίου κα ἐν Να[υκράτει]  
 [παρὰ . . .]μήδους ψιλᾶς [ ]  
 [Πανήμου] ις ἐν τῇ Νικί[ου]  
 [παρὰ Ἀν]τιγένους Ἐλείου ἔως  
 5 [ ] κ

[ἀπὸ το]ύτων  
 [Λκθ Πανήμου] ιε ἐν τῇ Νικίου  
 [Δημητρίω] ἀποστέλλομένωι  
 [ὑπὸ τοῦ βα]σιλέως εἰς Ἡράκλεια[ν]  
 10 [τὴν ἐ]μ Φοινίκῃ [ . ] ψιλᾶι ζ  
 [παρὰ Δέξωνος ψιλᾶι]  
 [μηνὶ Λαίωι]  
 Μέμ[φω] ἔγραψε Ζήνωνι  
 [Νίκωνι] καὶ Ἀδδαίωι δ[ ]  
 15 [ωι τῶι ἀμφ[ ]

Lines 7-20. For the restoration see no. 59044.

Line 9. Ἡράκλειαν : on Herakleia in Phœnicia see *Revue biblique*, 1920, p. 178, note 2 (Père Vincent).

BIBL. : *Journal d'entrée du Musée*, no. 48535.

59089. Account of myrrh. — 0 m. 315 × 0 m. 21. — Date : 257 B. C.

In lines 1-6 the writer states that he has received from Zenon (no doubt on his return from Mendes to Memphis towards the end of year 28) a certain quantity of Mendesian myrrh in small lead vessels. In lines 7-21 he gives an account of the quantities which he has dispensed to various persons in the first four months of year 29 after Apollonios' party had returned to Alexandria.

Λκθ Δύστρου κ ἐμ Μέμφει  
 ἔχω παρὰ Ζήνωνος  
 μύρου Μενδησίου ἀλαβάστρους  
 μολυβδοῦς κοτυλίδους κς  
 5 καὶ δικότυλον α  
 ἡμιχοτυλίδους ε

[ἀ]πὸ τ[ού]του Λκθ Ξανδικοῦ  
 ] ἐν Ἀλεξανδρείαι Ζήνωνι ὥστε

Line 3. μύρου Μενδησίου : Mendes was evidently famous for its myrrh. In *P. S. I.*, 333 Promethion writes that he is sending a consignment which Apollonios had ordered him to buy, and we know that Promethion lived in Mendes (*P. S. I.*, 362).

Line 4. It is interesting to learn that myrrh was sometimes stored in ἀλαβάστροι made of lead, and it is worth mentioning that we have in the Museum a lead vase lately found at Mendes (*Journal d'entrée du Musée*, no. 48823).



Ἀμ[ύν]ται ἀλάδαςτροι κ̄ο β  
 10 κ Θε[υδ]ώρῳ ὑπηρέτῃ ἀλάδαςτρος  
 ἡμ[ικο]τυλιεῖος α  
 Ἀρτεμ[ισίου]ν ἱε̄ Ζήνωνι ὥστῃ  
 Ἀμ[ύν]ται ἀλάδαςτροι κ̄ο β  
 κ̄α Βότῳ ἀλάδαςτρος κ̄ο α  
 15 καὶ ἡμικοτυλιεῖος α  
 Δαισίου[ν .] Θεωδώρῳ  
 ὑπηρέτῃ ἀλάδαςτρος ἡμικοτυλιεῖος α  
 θ Ζήνωνι ὃ ἔδωκεν . . . .] ὥστῃ  
 Πυρρίαι ἀλάδαςτρος κ̄ο α  
 20 Πανήμου κ̄δ ἔχετοδώρῳ  
 Βυζαντίῳ ἀλάδαςτροι κ̄ο β

Line 9. κ̄ο : 'holding one kotyle'; short for κοτυλιεῖος.

Line 10. Θεωδώρῳ ὑπηρέτῃ : cf. no. 59062, 14.

BIBL. : *Journal d'entrée du Musée*, no. 48537.

59090. Account. — 0 m. 18 × 0 m. 14. — Date : 258-257 B. C.

Upper part of an account of money received by Zenodoros through Peisikles. The latter was a sort of treasurer in the service of Apollonios and the former was also a travelling member of the household. On the 11<sup>th</sup> of Panemos, when Apollonios and Zenon were at Nikiou, we find him not far away at the apex of the Delta, and on the 7<sup>th</sup> of Loios he was in Krokodilopolis either with or in advance of the main party (see no. 59087). He is perhaps to be identified with the Zenodoros who appears in *P.S.I.*, 854 and no. 59080, in connection with the weaving establishment at Memphis, and also with the Zenodoros who writes to Zenon from Alexandria in year 35 (*P.S.I.*, 364).

ἐστὶ δ' ἔχει Ζηνόδωρος  
 διὰ Πεισικλέους Λ κη  
 Ἀρτεμισίου ἱᾱ ἀργ τ ρμ  
 Δαισίου κ̄γ εἰς σῖρώματα  
 5 ἀργυρίου τ ρ  
 Πανήμου γ̄ ἀργ τ μ  
 ἱᾱ ἐπὶ τοῦ Δέλτα

Line 7. Cf. Strabo, 788 : καλεῖται Δέλτα διὰ τὴν ὁμοιότητα τοῦ σχήματος· τὸ δ' ἐπὶ τῇ κορυφῇ χωρίον ὁμωνύμως κέκληται διὰ τὸ ἀρχὴν εἶναι τοῦ λεχθέντος σχήματος, καὶ ἡ κόμμη δὲ ἢ ἐπ' αὐτῷ καλεῖται Δέλτα.

εἰς ἀρραβῶνα φορτίων τ η  
 Λαίου ζ̄ ἐν Κροκοδίλων πόλει  
 10 ἀργυρίου τ μ  
 Δίου ἱγ̄ χαλκ τ νδ— δ / ἀργ τ ν  
 ιη ἀρ[γ]υρίου τ ν  
 κ[αί] δ' ὑπὲρ Φιλοκράτους τ κβ  
 κ.[ ] . ιου ἀργ τ μ

VERSO :

15 ἃ ἔχει Ζηνόδωρος  
 παρὰ Πεισικλέους.

Line 11. The agio is two obols on the tetradrachm.

BIBL. : *Journal d'entrée du Musée*, no. 48538.

59091. Account. — 0 m. 09 × 0 m. 17. — Date : summer of 257 B. C.

Only the beginning is preserved. It refers to the time when Zenon was staying in Alexandria.

Λ κθ Ἀρτεμισίου  
 ἔχω παρὰ Πισι[κλέο]υς ἀργυρίου τ  
 ιγ παρὰ τοῦ εἰς ἱερ[ε]ῖον ὑκόν ἀργυρίου τ  
 καὶ εἰς ἄλφ[ι]τα ἀργυρίου τ η  
 5 εἰς χῆνας ἀργυρίου τ  
 παρὰ Ζήνω[νος] ]χ.να[

Line 3. Read τοῦ αὐτοῦ.

Line 6. Perhaps εἰς χῆνας.

BIBL. : *Journal d'entrée du Musée*, no. 48539.

59092. List of Zenon's clothes. — 0 m. 335 × 0 m. 185 (pl. XIX).

This list of the contents of Zenon's portmanteau was given or sent to him by Peisikles, and perhaps the clothes described in it were his outfit for one of his long journeys with Apollonios. They are of various kinds and colours, both for summer and for winter, for indoors and outdoors, some new, some worn and others partly worn. It is a curious document, giving us a glimpse into the wardrobe of a rich but economical Alexandrian. Evidently the chlamys and the chiton were the most important



garments, as he possessed six of the former and no less than eleven of the latter, two of them with long sleeves.

- Ζήνωνος ρίσκος ἐν ᾧ ἔνεσσι  
 περίβλημα λινούν πεπλυμένον α  
 χλαμύς γεωδαφῆς χειμερινή πεπλυμένη α  
 καὶ τριβακή α  
 5 Φερινὴ ἡμιτριβῆς α  
 αὐτόχρους χειμερινή πεπλυμένη α  
 καὶ τριβακή α  
 ὀροβοειδῆς Φερινὴ καινὴ α  
 χιτῶν λευκὸς χειμερινός  
 10 χειριδωτὸς πεπλυμένος α  
 αὐτόχρους χειμερινός χειριδωτὸς τριβακός α  
 αὐτόχρους χειμερινός τριβακός α  
 λευκοὶ χεμερινοὶ πεπλυμένοι β  
 καὶ ἡμιτριβῆς α  
 15 Φερινοὶ λευκοὶ καινοὶ γ  
 ἄγναφος α  
 ἡμιτριβῆς α  
 ἱμάτιον λευκὸν χειμερινὸν πεπλυμένον α  
 τρίβων α  
 20 Θέριστρον λευκὸν πεπλυμένον α  
 καὶ ἡμιτριβῆς α  
 προσκεφαλαίων Σαρδιανῶν ξ α  
 ποδείων γεωδαφῶν καινῶν ξ β  
 λευκῶν καινῶν ξ β  
 25 ζῶναι λευκαὶ καιναὶ β

VERSO :

παρὰ Πεισικλέους  
 τῶν Ζήνωνος ἱματίων  
 γραφὴ.

Line 22. Read ζε(ῦγος). In *P.S.I.*, 616 there is a passage referring to the purchase of προσκεφάλαια in Asia Minor.

Line 23. ποδείων γεωδαφῶν : one might almost translate this as 'khaki putties'.

BIBL. : *Journal d'entrée du Musée*, no. 48540.

59093. Letter from Herakleitos to Zenon. — o m. 225 × o m. 34. — Date : 257 B. C. (pl. XX).

For Herakleitos see no. 59003, 8 and *P.S.I.*, 495. After describing his troubles in acquiring a new horse he proceeds : "Apollophanes also has arrived in Syria and on our expedition to Massyas we have met him in Sidon and told him that Krotos is waiting in Joppa for an opportunity of exporting . . . and mattresses. He replied that he could not sail there at present, for he had been ordered by Dionysodoros to bring his baggage to Herakleia. He informed us too that those at home were all well. And Menekles of Tyre, he said, had brought some slaves and merchandise from Gaza to Tyre and landed them in Tyre for transshipment without notifying the Customs officers and without having a permit to export the slaves, and on learning this they had taken them from him. So Apollophanes coming to the aid of Menekles declared that the slaves and the merchandise were yours, and Menekles was obliged to back him up." The passage is far from clear, but the meaning seems to be that the declaration was a dodge to get the slaves out of the hands of the Customs officers. Herakleitos ends with a complaint about some delay in giving him an appointment, saying that Nikanor has treated him as if he were an enemy.

- Ἡράκλειτος Ζήνωνι χαίρειν. [εἰ αὐτός τε ἔρρ]ωσαι καὶ τὰ λοιπὰ σοὶ ἐστὶν  
 κατὰ λόγον, εἴη ἂν ὡς ἡμεῖς θέλομ[εν] ὑγιαίνομεν δὲ] καὶ αὐτοί, καὶ σοῦ δια-  
 τελοῦμεν  
 ἐμ παντὶ καιρῷ μνειάν ποιοῦμ[ενοι]. περὶ τοῦ ἵππ[α]ρίου ἡξιοῦμεν Νικάνορα  
 ὅπως  
 ἀλλάξῃ ἡμῖν. ἐπεὶ οὖν οὐκ ἐπεχώρει, [ἡναγκάσθημ]εν ἀγοράσαντες τὸ ἵππον  
 ἐπικαῦσαι.  
 5 ὁ δὲ παρὰ σοῦ ἵππος κατέφθαρται καὶ τη[ . . . . . ] παρ[ε]χέμετο δὲ καὶ Ἀπολλο-  
 φάνης εἰς Συρίαν,  
 καὶ ἀποδημοῦντες ἡμεῖς εἰς Μασσύναν [συνηνητῶμεν] αὐτῷ ἐν Σιδῶνι καὶ ἀνηγ-  
 γέλλομεν  
 ὅτι Κρότος ἐν Ἰόπῃ ἐστὶν βουλόμενος σ[ . . . . . ] ἐξαποστῆλαι καὶ σῆρώ-  
 ματα.  
 οὐκ ἔφη οὖν δύνασθαι οὐκέτι παραπλ[εῖν]· συντετάχ[θαι] γὰρ ὑπὸ Διονυσο-  
 δώρου  
 τὴν ἀποσκευὴν αὐτῷ ἀπαγαγεῖν ε[ἰς] Ἡ[ρ]άκλειαν. ἀνήγγελλεν δὲ ἡμῖν  
 10 καὶ περὶ τῶν ἐν οἴκῳ ὅτι ἔρρωνται [πάντ]ες. καὶ Μενεκλῆς δὲ ὁ ἐν Τύρῳ

Lines 3-4. Cf. *P.S.I.*, 495, 14-15, where Nikanor promises Herakleitos, without effect, to see that he does not lack for a horse. The price mentioned, 800 drachmæ, is surprisingly high.

Line 6. Μασσύναν : see Wilcken in *Archiv*, VI, p. 451.

Line 9. Ἡράκλειαν : cf. no. 59088, 9.

Catal. du Musée, n° 59001.



ἔφη σωματίά τινα καὶ φορτία ἀγαγῶ[ν] αὐτὸς ἐκ Γάζης εἰς Τύρον  
μετεξελέσθαι εἰς Τύρον, οὐ προσαγγεῖ[λαν] τα τοῖς τελάναις οὐδὲ ἔχοντα  
ἐξαγωγὴν τῶν σωματῶν, τοὺς δὲ αἰσθόμενους στερῆσαι αὐτόν· παραγενό-  
μενος

οὖν ὁ Ἀπολλοφάνης πρὸς τὸν Μενεκλῆν ἔφη τὰ τε σώματα καὶ τὰ φορτία σὰ  
εἶναι·

- 15 διὸ καὶ ἀντελάβετο αὐτοῦ ὁ Μενεκλῆς. γέγραφα οὖν σοι ὅπως ἐντείλει τῷ  
Ἀπολλοφάνει  
μηθὲν εἰς τὸ σὸν ὄνομα ἀπογράφεσθαι, ἀ[λ]λ' εἴ σοι δοκεῖ χρήσιμον εἶναι.  
γίνωσκε δὲ  
καὶ ἡμᾶς πολλὰ κακοπαθήσαντας καὶ μό[γ]ις καταχωρισθέντας ἐν τῷ Δαι-  
σίῳ μηνὶ  
τοῦ κθ L. Νικάνωρ μὲν γὰρ κέχρηται ἡμῖν ὥς ἂν εἴ τις ἐχθρῶι χρήσαιτο.  
καλῶς δ' ἂν ποιοῖς καὶ σὺ ἐπι[μ]ελόμενος[ος] σ[α]υτοῦ ὅπως ὑγιαίνῃς.  
20 ἔρρωσο.

VERSO :

Ἡρακλείτου.

Ζήνωνι.

Line 15. ἀντελάβετο αὐτοῦ : corrected by Vitelli from ἀντέλαβε ταῦτοῦ of the first edition.

Line 16. σοι : corrected by Grenfell from τι in the first edition.

Line 17. καταχωρισθέντας : cf. *P.S.I.*, 495, 17-18. The appointment sought by Herakleitos remains uncertain. I suggested formerly, on certain indications furnished by *P.S.I.*, 495, that he wished for a post in the cavalry. This seems possible; but on the other hand Herakleitos strikes us as having been one of Apollonios' commercial agents.

BIBL. : *Journal d'entrée du Musée*, no. 48541; *P. Edg.*, 14; *Revue biblique*, 1920, pp. 176-182 (Vincent); *Archiv*, VI, p. 451 (Wilcken); ROSTOVITZEFF, *Large Estate*, p. 33.

59094. Duplicate receipt. — o m. 33 × o m. 09. — Date : 20<sup>th</sup> August, 257 B. C. (pl. XXII).

Written across the fibres and folded horizontally. Found with the inner text tied up and secured by three clay sealings (see pl. XXII). The designs are indistinct : on 1) an object like a palmette; on 2) a pointed curving object; on 3) a bearded head, broken. Below the outer text is a demotic translation with the Egyptian date, year 28, Payni 29.

The text informs us that Kleitarchos, an agent of Damis, and Diodoros, employed on the estate of Apollonios, have received from the threshing-floor of Inaros, a native of Moithymis, one artab of Syrian wheat, 27 1/2 of local wheat and 45 1/3 artabs

of barley. The object of the payment (it may have been rent) is not specified; but we know that about this time Damis and Diodoros were taking an active part in the development of the Philadelphian estate (*P.S.I.*, 500).

The inner text is written in the ordinary cursive employed in such documents, whereas the outer text is written in a more ornamental hand, the most characteristic feature of which is the δ with a high crest (cf. SCHUBART, *Palæographie*, p. 27).

βασιλεύοντος Πτολεμαίου  
τοῦ Πτολεμαίου Σωτήρος L  
κθ, μηνὸς Πυῖνι κθ. ὁμολογεῖ  
Κλειταρχος ὁ παρὰ Δάμιδος  
5 καὶ Διόδωρος ἐκ τῆς Ἀπολλωνίου γῆς  
νίου γῆς μεμετρῆσθαι ἀπὸ  
τῆς ἄλλω τῆς Ἰναρῶδος τοῦ  
Παῖδος Μοιθυμίτου πυ(ροῦ) Συρί(ου)  
ἀρ(τάβην) α, ἐπιχωρίου κζc, κριθῶν με γ'.

- 10 βασιλεύοντ[ος Π]τολεμαί-  
ου τοῦ Πτολεμαίου Σωτή-  
ρος L κθ, μηνὸς Παῦνι κθ.  
ὁμολογεῖ Κλειταρχος ὁ πα-  
ρὰ Δάμιδος καὶ Διόδωρος  
15 ἐκ τῆς Ἀπολλωνίου γῆς  
μεμετρῆσθαι ἀπὸ τῆς  
ἄλλω τῆς Ἰναρῶδος τοῦ  
Παῖτος Μοιθυμίτου πυ-  
ροῦ Συρίου ἀρτάβην μίαν,  
20 ἐπιχωρίου εἰκοσιεπτά  
ἡμισυ, κριθῶν τεσσαρα-  
κονταπέντε τρίτον.

Line 3. Πυῖνι : read Παῦνι.

Line 4. For Damis, see *P.S.I.*, 500. In *P.S.I.*, 518 (of year 35) he appears as a joint-nomarch with Etearchos.

Line 8. Μοιθυμίτου : from the village of Moithymis (Meidoum) in the Memphite nome.

Line 8. πυροῦ Συρίου : Syrian wheat grown in Egypt; otherwise it would not have been taken to the threshing-floor of a native peasant.

Line 9. For c instead of ∠ compare *P. Hibeh*, 52, 33, note.

Line 18. Παῖτος : the τ is corrected from δ. But Ἰναρῶδος is left in the spelling of the inner text.



Demotic version (see pl. XXII).

VERSO :

Λ κθ, Παῦνι κθ.

Ἰναρῶτο[ς ].

BIBL. : *Journal d'entrée du Musée*, no. 48542; *Recueil Champollion*, p. 120.

59095. Fragment of letter. — o m. 115 × o m. 115. — Date : 20<sup>th</sup> September, 257 B. C.

— — — — —  
 ]. υ . . [  
 ] ἐμὸν σταθμὸν . [  
 ] . . . μου κα . . [  
 ] δώματος βάλλει εἰς τὴν  
 5 ] . . . . . τε[ . . . . . ] ταφον  
 ] . της καὶ ἄλλοι τινὲς τῶν  
 ] κόμισα οὖν αὐτὸ εἰς Μέμφιν  
 γέγραφα οὖν σοι ἵνα εἰδῇς.  
 ἔρρωσο. Λ κθ, Ἐπίφ λ.

Lines 1-3. The fragment containing these three lines is now lost.

BIBL. : *Journal d'entrée du Musée*, no. 48543.

59096. Letter from Zoilos to Zenon. — o m. 125 × o m. 32. — Date : 22<sup>nd</sup> September, 257 B. C. (pl. XXI).

Zoilos the Arsinoite œconome asks Zenon to write and inform him whether Apollonios means to spend the festival of Arsinoe at Krokodilopolis, or in that district, in order that he may make preparations for the visit in good time.

From this and from other documents (see *P. Edg.*, 18, introd.) it appears that the Arsinoeia were celebrated in the second half of Mesore. We do not know where Apollonios and Zenon were staying when the letter was written. It was received by Zenon on the 16<sup>th</sup> of Gorpiaios (= Mesore 23); and, if *P. S. I.*, 559 is correctly dated by Vitelli, he was in Philadelphia on the 14<sup>th</sup> of Mesore, while Apollonios was not far off. On the other hand Apollonios' party seems to have been in Athribis on the 24<sup>th</sup> of Gorpiaios (see no. 59087, 24); and as the figure κθ in *P. S. I.*, 559 is marked as doubtful, it is just possible that the letter belongs to year 28 (cf. no. 59087, 5). It remains uncertain therefore whether Apollonios and Zenon actually spent the festival in the Fayoum.

Ζωίλος Ζήνωνι[ι χαίρειν. εἰ Ἀπολλώνιος] τε ἔρρωται καὶ σὺ καὶ οὗς βούλει, γίνεται ὡς ἡμε[ῖς ἂν βουλοίμεθα· ικανῶς δὲ κ]αὶ αὐτοὶ εἴχομεν. καὶ καλῶς ἂν ποιήσαις γράψας περὶ ὧς ἡμᾶς περὶ Ἀπολλωνίου, εἰ παρ' ἡμῖν ἄγει τὴν ἐορτὴν, ὅπως τὰ πρὸς τὴν [παρουσίαν αὐτοῦ] παρὰ σκευασώμεθα καὶ μὴ ἐξαίφνης  
 5 ἀπαράσκευοι καταληφθῶ[μεν].

ἔρρωσο. Λ κθ, Μεσορὴ β.

VERSO :

Λ κθ, Γορ(πιαίου) ις. Ζωίλου,  
 εἰ Ἀπ(ολλώνιος) παρ' αὐτῶι ἄξει  
 τὰ Ἀρ(σινόεια).  
 Above the docket : [[Ἀπολλωνίου]].

Z[ήνωνι].

Lines 1-2. Ἀπολλώνιος is probable, the other restorations more or less uncertain.

Line 3. The festival took place towards the end of Mesore, perhaps on the 27<sup>th</sup> (see

*P. Edg.*, 18, introd.).

Lines 8-9. Απ and Αρ in monograms.

BIBL. : *Journal d'entrée du Musée*, no. 48545; *P. Edg.*, 18.

59097. Letter from Zoilos to Panakestor. — o m. 135 × o m. 16. — Date of reception : 6<sup>th</sup> October, 257 B. C.

Zoilos was at present the Arsinoite œconome and Panakestor the manager of Apollonios' private property in the Fayoum. When in the course of year 29 Zenon came to live at Philadelphia as Apollonios' representative, he apparently took over the documents which he found in Panakestor's office and filed them along with his own papers (*P. Edg.*, 19, introd.). This explains why among the papyri of year 29 we possess so many letters addressed to Panakestor and so many receipts from farmers and labourers concerning agricultural work at Philadelphia.

There may be a connection between the present fragment and *P. S. I.*, 559, a letter from Panakestor to Zenon, which begins : ἀπελθόντος σου εἰς Φιλαδέλφειαν συνέταξεν ἡμεῖν Ἀπολλώνιος τὸν χόρτον πωλεῖν. But see note on no. 59096.

Ζωίλος Πανακέστορι χαίρειν. . [  
 τοῦ χόρτου ὅς γέγραφεν Ἀπολλώ[νιος  
 σιτολόγου. ἀπόστειλον οὖν τὸν ἀπ[

Line 2. ὅς : perhaps refers to ἀρτάξας of hay-seed. Apollonios may have asked him to procure certain quantities of seed of χόρτος and ἀρακος.

Line 3. E. g., τὸν ἀποκομιούντα.



ἄρακος δὲ ἐν μὲν τῷ νομῷ οὐ<sup>χ</sup> <sup>ὕ</sup>πά[ρχει  
 5 ζητῆσαι εἴ ποῦ ἔσιν παρὰ τοῖς  
 εἰς τὸν Μεμφίτην ζήτησον καὶ .[  
 ἵνα τὴν τιμὴν ἀποστείλωμεν[  
 [ἔρρωσο. Λκθ, Μεσορὴ . . ]

VERSO :

Λκθ, Μεσορὴ ις. Πανακέστορι.  
 10 Ζωίλος χόρτου σπέρμα.

Line 4. E. g., εἰς σπέρμα. δεῖ μὲν οὖν σε].

Line 5. E. g., [ἰππεῦσιν· εἰ δὲ μή, ἀποστείλας].

BIBL. : *Journal d'entrée du Musée*, no. 48544.

59098. Letter from Hierokles to Zenon(?). — o m. 12 × o m. 115. — Date :  
 257 or 256 B. C.

The hand-writing and the subject-matter show that this fragment belongs to a letter of Hierokles (see nos. 59060, 59061). Though a long-lined letter, it is, contrary to the general rule, written along the fibres and folded horizontally. I at first thought that *P.S.I.*, 645 was a fragment of the same text, but it is difficult to see how lines 3, 4 of the two fragments can fit together. The subject of the letter is again the education of the boy Pyrrhos, and a proposal seems to have been made that he should be sent to another master.

[Ἱεροκλῆς Ζήνωνι χαίρει]ν. εἰ τῷ τ[ε] σώματι ἔρρω[σαι καὶ ἐν τοῖς]  
 [λοιποῖς ἀπαλλάσσεις κ]ατὰ νοῦν, καλῶς ἂν ἔχοι· αὐτοὶ μ[  
 ]ν ἔγραψάς μοι Πύρρον ἀπ[  
 ] πρὸς ἕτερον διδάσκαλον ἐφ' ᾧ  
 5 γρα]μματικὸν λαβὼν δραχ[μάς  
 ]αι δὲ ἐπὶ τὸ ἄριστον καὶ εἰς τ[  
 ]καὶ ἐπὶ τὸ δεῖπνον, παρὰ τὸ δέ[  
 ]σὺ οὖν ἀπόστειλον αὐτό[  
 ]ν δὲ τούτου βέλτιον.  
 10 ἔρρω[σο].  
 Λκθ, μ ιθ.

Line 11. μ may stand for Μ(εσορὴ); but as Hierokles usually dates by the Macedonian calendar, μ(ηνὸς) is perhaps preferable. The verso of *P.S.I.*, 645 has Υπερβε]ρεταίου  
 ]καὶ ἀμφιτ[ά]πρου.

BIBL. : *Journal d'entrée du Musée*, no. 48546.

59099. Letter from Eunikos to Zenon. — o m. 085 × o m. 325. — Date :  
 15<sup>th</sup> October, 257 B. C.

Announcing the dispatch of a consignment of fruit of various kinds.

Εὐνικὸς Ζή[νωνι] χαίρειν. ἀπ[ε]στ[έ]λ[α]καμε[ν πρὸς σε] Π[ο]λεμαῖον  
 κομίζοντα [. . . χ]ύτρας β, μήλων χύτρας β, ἀ[ριθ]μῶι ρ,  
 ἐλαῶν πεταλίας β, φοινίκων πεταλίας γ, σῦκα χ, σφήκη ἥ.  
 ἔρρωσο. Λκθ, Μεσορὴ κξ.

VERSO :

5 Λκθ, Γορπιαί(ου) κγ. Εὐνικὸς Ζήνωνι.  
 διότι ἀπέ[σ]ταλκεν Π[ο]λεμαῖον  
 [ . . . ] . [ . . . ] .

Line 2. Perhaps [ρόων.

Line 3. πεταλίας : perhaps flat dishes or baskets. — σφήκη : I do not know whether these are an additional item or refer to the figs (e. g., 'in eight strings').

Line 4. The use of the Egyptian month shows that the fruit was probably sent from somewhere in the χώρα.

Line 6. απε in monogram.

BIBL. : *Journal d'entrée du Musée*, no. 48547.

59100. Fragment of a letter from Pylasis. — o m. 15 × o m. 075. — Date :  
 19<sup>th</sup> October, 257 B. C.

Perhaps written in the Fayoum, as the Zoilos of line 5 is probably the œconome. It was received by Zenon three days later.

ὕγαινομεν δ]ὲ καὶ αὐτοί.  
 πα]ρ' ἐμοῦ οἶα  
 ].ετελλ[. ]ν  
 παρ]ὰ σοῦ ἐπιστολὴν  
 5 ].is Ζωίλον  
 ὁ]ψώνιον  
 ἀ]ργυρίου τ λ  
 ]διδῶις  
 ἐ]ρωτῆσαι  
 10 ].ασας  
 μην]ὸς Μεσορεῖ θκ



VERSO :

Λκθ, Γορπιαί[ο]ν κε.  
 Πυλᾶσις περὶ τοῦ ᾧ  
 ἱματισμοῦ καὶ [ὁ]ψωνίου.

Line 13. ᾧ : read αὐ(τοῦ).

Bibl. : *Journal d'entrée du Musée*, no. 48548.

59101. Letter from Melanippos to Zenon. — o m. 115 × o m. 29. — Date :  
 14<sup>th</sup> October, 257 B. C.

A badly preserved letter, not very easy to read or to understand. A certain Ptolemaios (unless Πτολεμαίου in the docket is a mistake for Δημητρίου) was coming to see Apollonios, and Zenon is asked to assist him. But what the last sentence means I do not clearly see. Perhaps we might translate 'it is an advantage to us, with regard to the state and with regard to the man himself, that, as his affair has been settled, he should be allowed to go home'.

Μελάνιππος Ζήνωνι χα[ί]ρ[ει]ν. Δημήτριος ὁ ἀποδιδούς τὴν  
 ἐπιστολὴν ἀπεστ[ε]λ[λ]α[ν]. [.....]...[  
 πρὸς Ἀπολλώνιον τὸν δι[οικητήν]. καλῶς ἂν οὖν ποιήσας, καθὼς ἂν  
 σου χρεῖαν ἔχῃ, παρὰδ[ω]ν. [.]ν[ι]σ[τ]... [τῶν] καὶ φανερόν αὐτῶι ποιή-  
 5 σας ὅτι γεγράφαμέν σοι περὶ αὐτοῦ. ἔστιν γὰρ τι ἡμῖν καὶ πρὸς  
 τὴν πόλιν καὶ πρὸς αὐτὸν τὸν ἄνθρωπον χρήσιμον τὸν δι[οικη-]  
 κηθέντα ἀπελθεῖν.

ἔρρωσο. Λκθ, Μεσορὴ κδ.

VERSO :

Λκθ, Γορπιαίου κθ. Μελάνιππος  
 10 ἵνα σπεύσῃ περὶ Πτολεμαίου  
 . . κε. [  
 ]. αὐτοῦ

Line 2. Ptolemaios was probably mentioned in the lacuna; see the docket, line 10.

Line 9. Γορπιαίου κθ : Gorpiaios is supposed to be one of the short months without a twenty-ninth day (cf. *Annales*, XVIII, p. 58, note 1), but the occurrence of κθ here is not to be pressed as a proof of the contrary.

Line 10. σπεύσῃ : the subject is Ζήνων, understood, and the docket was probably not written by Zenon himself.

Bibl. : *Journal d'entrée du Musée*, no. 48549.

59102. Duplicate receipt. — o m. 06 × o m. 06 and o m. 09 × o m. 085. —  
 Date : September or October, 257 B. C. (pl. XXII).

These two fragments probably belong together, forming a duplicate receipt for 14 drachmæ paid for work to be done on a διαχῶμα or transverse embankment. Below is a demotic version in which the date is given as year 28, Mesore 23 (see *Recueil Champollion*, p. 120). In *P. S. I.*, 338 the same persons (or two persons whom I assume to be the same, though the names are read rather differently) receive money on the same day for ξυλοκοπία and ἐμπυρισμός.

Written along the fibres and folded horizontally.

[βασιλεύο]ντος Πτολεμαίου τοῦ  
 [Πτολεμαί]ου Σωτήρος Λκθ, Μεσο-  
 [ρὴ κγ. ὁμο]λογεῖ Φερνοῦθις Παῶ-  
 [τος καὶ Ὡρος] Ποκᾶτος  
 5 [ἔχειν παρὰ] Πανακέστωρος τοῦ  
 [παρ' Ἀπολλ]ωνίου εἰς τὸ διά-  
 [χῶμα ] ιδ.

[β]ασ[ιλεύον]τος Πτολεμαίου τοῦ  
 [Πτολεμαί]ου Σωτήρος Λκθ,  
 10 Μεσ[ορὴ κγ]. ὁμολογεῖ Φερνοῦθ[ις]  
 Παῶτος καὶ Ὡρος Ποκᾶτος  
 ἔχ[ειν παρὰ] Π[ανακέσ]τωρος τοῦ  
 [παρ' Ἀπολλωνί]ου εἰς τ[ὸ δι]ά-  
 χ[ῶμα ι δεκα]τέσσαρας.

Demotic version (see pl. XXII).

Lines 2-3. The day of the month in the demotic version is read by Selim effendi Hassan as 23 or 24.

Line 3. Φερνοῦθις : read as Φερκύθης in *P. S. I.*, 338.

Line 4. Ποκᾶτος in *P. S. I.*, 338, but here Ποκᾶτος seems certain.

Lines 6-7. διαχῶμα : see *P. S. I.*, 337, 6, note. In the present case the word probably means an embankment on Apollonios' estate.

Bibl. : *Journal d'entrée du Musée*, nos. 48550, 48550 (a); *Recueil Champollion*, p. 120.

59103. Part of a duplicate receipt. — o m. 07 × o m. 045. — Date : 27<sup>th</sup>  
 October, 257 B. C.

Written along the fibres and folded horizontally.

Catal. du Musée, n° 59001.



[βα]σιλεύοντος Πτολεμ[αίου]  
 [τοῦ] Πτολεμαίου Σω[τῆρος]  
 [Λκθ, Θῶνθ β. ὁμολογ[εῖ]  
 [Π]αθῶν Παθῶτος  
 5 [ἐχ]ειν παρὰ Πανακέσ[τορος]  
 [τοῦ] παρ' Ἀπολλωνίου [εἰς]  
 [ξύλοκο]πίαν καὶ ἐμπυρ[ισμὸν]  
 ] . ε .

BIBL. : *Journal d'entrée du Musée*, no. 48551.

59104. Duplicate receipt. — o m. 10 × o m. 042. — Date : 27<sup>th</sup> October(?), 257 B. C.

Written along the fibres and folded horizontally.

[βασιλεύοντος] Πτολεμαίου τοῦ  
 [Πτολεμαίου] Σωτῆρος Λκθ,  
 [Θῶνθ β. ὁ]μολογεῖ Σαμῶν  
 [ἔχειν παρὰ Π]ανακέστορος  
 5 [τοῦ παρ' Ἀ]πολλωνίου εἰς  
 [ξύλοκοπ]ίαν καὶ ἐμπυ-  
 [ρισμὸν (ἄρουρῶν)] δ + ι.

[βασιλεύοντος] Πτολεμαίου  
 [τοῦ Π]τολεμαίου Σωτῆρος  
 10 [Λκθ, Θῶνθ] β. ὁμολογεῖ  
 [Σαμῶν Αμ]εννέως  
 [ἔχειν παρὰ Παν]ακέστορος  
 [τοῦ παρ' Ἀπολλωνίου εἰς]  
 [ξύλοκοπ]ίαν καὶ ἐμπυ-  
 15 [ρισμὸν ἄρ]δ + δέκα].

Line 3. Θῶνθ : probable, but not certain.

Line 4. The patronymic may have been interpolated in the lacuna, but the inner text is often written with less care than the outer text (cf. nos. 59113, 59118, 59119, 59127).

Line 11. Αμεννέως : not quite certain.

BIBL. : *Journal d'entrée du Musée*, no. 48552.

59105. Letter from Apollonios to Panakestor. — o m. 135 × o m. 25. —  
 Date : 3<sup>rd</sup> November, 257 B. C.

Apollonios orders Panakestor to take as much pea-seed and poppy-seed as he requires for sowing and to keep the remainder safely guarded.

[Ἀ]πολλώνιος Πανακέστορι χαίρειν. τοῦ ἐρεβίνθου  
 [κα]ὶ τῆς μήκωνος ὅσοι μὲν ἂν πλῆθος εἰς σπέρμα κατὰ-  
 [χρ]ήσησθε, [τ]ὸ δὲ λοιπὸν διατηρεῖτε.  
 ἔρρωσο. Λκθ, Ὑπερβερεταίου ἦ, Θῶνθ θ.

5 VERSO : Πανακέστορι. ἐρεβίνθου,  
 μήκωνος.

Lines 2-3. The sentence is ungrammatical, but the meaning is clear.

Lines 5-6. The position of the docket, to the right of the address and at the end of the adjoining fold, indicates that it was written by the sender (see *Annales*, XXIV, p. 18).

BIBL. : *Journal d'entrée du Musée*, no. 48553.

59106. Letter from Apollonios to Panakestor. — o m. 145 × o m. 28. —  
 Date : 15<sup>th</sup> November, 257 B. C.

Apollonios informs Panakestor that he is not able to send him any wood and instructs him to buy up as much as he requires, not only in the Fayoum but in the neighbouring nomes as well. The wood may have been required for house-building (cf. *P.S.I.*, 496; *P. Edg.*, 31), and the instructions show how difficult it was to procure a large quantity of it in the provinces.

Ἀπολλώνιος Πανακέστορι χαίρειν. περὶ τῶν ξύλων  
 ἡμεῖς μὲν οὐ δυνάμεθά σοι ἀποστέλλαι, σὺ δὲ καὶ  
 ἐξ αὐτοῦ τοῦ νομοῦ συναγόραζε καὶ εἰς τὸν  
 Μεμφίτην ἀπόστειλον, ὁμοί[ως δὲ καὶ εἰς τ]ὸν Ἀφ[ρο]δί[τι]ο-  
 5 πολίτην καὶ Ἡρακλεοπολίτην· καὶ ὅθεν ἂν ἐτέρωθεν  
 δύνῃσθε, συναγοράζετε, ὅσων ἂν χρεῖαν ἔχητε.  
 ἔρρωσο. Λκθ, Ὑπερβερε κ, Θῶνθ κα.

VERSO :  
 κε Πανακέστορι.  
 ξύλων.

Line 4. ἀπόστειλον : 'send an agent to buy'.

Line 8. As the docket seems to be complete, κε must be the day of the month.

BIBL. : *Journal d'entrée du Musée*, no. 48554; *P. Edg.*, 85.



59107. Letter from Apollonios to Panakestor. — o m. 195 × o m. 32. —  
Date : 18<sup>th</sup> November, 257 B. C. (pl. XXI).

It appears that Panakestor had asked Apollonios to let him have a boat on the river. Apollonios objects that the expense would be too great, as the boat would be lying idle for most of the year, while the sailors would be drawing wages all the time. But he offers to send him a boat if he can make an arrangement with some of the boatmen in Kerke, who will have the use of it on condition that they pay the sailors' wages and lend it to Panakestor whenever he needs it. For a similar arrangement, see *P. Edg.*, 111.

Ἀπολλώνιος Πανακέστορι χαίρειν. τὸ [π]λοῖον ἔτι πρότερον  
ἀπεστέλλκειμεν ἅν σοι, ἀλλ' ὁρῶμεν μέ[γα ἀνή]λωμα ἐσόμενον  
εἰς τοὺς ναύτας. εἰ μὲν οὖν δύνασαι τῶν ἐν Κερκῇ τιςὶν δοῦναι,  
οἷτινες ἐργῶνται καὶ δια[θ]ρέψουσι τοὺς ν[αύ]τ[α]ς, ὅταν δέ σοι  
5 χρεία ᾗ τοῦ πλοίου ἀποχρήσουσι, γράψον ἡμῖν· ἀποστελοῦμεν γάρ σοι.  
εἰ δὲ μή, οὐχ ὁρῶ πῶς δυνάμεθα καθημένοις τοῖς ναύτοις τὸν  
πλεῖστον χρόνον τοὺς μισθοὺς διὰ παντὸς διδόναι.  
ἔρρωσο. Λκθ, Ὑπερβερεταίου κγ, Θῶνθ κδ.

VERSO :

Λκθ, Φαῶφι β.

Πανακέστορι.

10 Ἀπολλώνιος  
Φυτείας.

Line 3. Κερκῇ : identified by Grenfell with the modern Rekka. It served as a port to Philadelphia, with which town it was connected, as at the present day, by a road across the desert.

Line 4. 'Who will ply their trade on it and pay (not merely feed) the sailors'. Cf. *P. Edg.*, 111, 20.

Line 6. ναύτοις : sic.

Line 11. Φυτείας : no. 59107 has apparently received the docket intended for no. 59108, the two letters having arrived together.

BIBL. : *Journal d'entrée du Musée*, no. 48555; *P. Edg.*, 19.

59108. Fragment of letter from Apollonios to Panakestor. — o m. 14 × o m. 12. — Date of reception : 26<sup>th</sup> November, 257 B. C.

Apparently about the planting of suckers on Apollonios' land at Philadelphia.

Ἀπολλώνιος [Πανακέστορι χαίρειν.  
τὴν ὕφαμ[μον  
διεγνώκαμεν[  
μοσχεύματα ε[  
5 [ἔρρωσο. Λκθ,

VERSO :

Λκθ, Φαῶφι β.

Παν[ακέστορι].

Ἀπ[ολλώνιος

Line 5. Probably the same date as that of no. 59107.

Line 7. Perhaps Ἀπ[ολλώνιος πλοίου] (cf. no. 59107, 11).

BIBL. : *Journal d'entrée du Musée*, no. 48556.

59109. Letter from Zoilos to Panakestor. — o m. 08 × o m. 28. — Date :  
18<sup>th</sup> November, 257 B. C.

Zoilos the oecnome asks Panakestor to send Komoapis the engineer to repair a damaged dyke in the village of Tanis. Compare *P. Edg.*, 110, introduction.

Ζωίλος Πανακέστορι χαί[ρ]ειν. τῶν κατὰ Τάνιν χωμάτ[ων ἐν]  
πεπόννηκέν τι. ἀπόστειλ[ο]ν οὖν Κομοᾶπιν ἵνα παραβο[ηθῇ].  
ἔρρωσο. Λκθ, Θῶνθ κδ.

VERSO :

[Λκθ, Θῶ]νθ κε.

Πανακέστορι.

5 [Ζωί]λος χώματος τοῦ  
[κα]τὰ Τάνιν.

Lines 1-2. It is uncertain whether τι is the subject or whether χωμάτων was followed by ἐν (cf. no. 59024, 1).

Line 2. For Komoapis, see *P. Edg.*, 30, introduction.

BIBL. : *Journal d'entrée du Musée*, no. 48557; *P. Edg.*, 20.

59110. Letter from Amyntas to Zenon. — o m. 305 × o m. 095. — Date :  
about 26<sup>th</sup> November, 257 B. C.

The first part of the letter is about Patron (cf. nos. 59012, 59019), the captain of a boat which was cruising between Alexandria and Apollonios' temporary place of residence. Amyntas has heard that Patron is accustomed to excuse himself when he arrives late by saying that he has been retarded by Amyntas not giving him the letters in good time. The next sentence is mutilated and rather mysterious; it may perhaps mean that Amyntas did not care to write to Apollonios because he was



not sure whether the latter knew of what was really going on. There was no lack of scandal and intrigue in the household of Apollonios (cf. *P.S.I.*, 340). The letter ends with a list of the provisions which Amyntas has sent from Alexandria (cf. *P.S.I.*, 862).

- Ἀμύντας Ζήνωνι  
χαίρειν. πυνθάνο-  
μαι Πάτρωνα τὸν  
ἐπὶ τοῦ κέλητος  
5 σκήψεις φέρειν, ὅταν  
βραδέως παραγένη-  
ται, ὅτι ἡμεῖς αὐτὸν  
κατέχομεν [ο]ὐ διδόν-  
τες [ἐπισ]τολάς. Ἀπολ-  
10 λωνί[ωι] μὲν [οὖν] οὐκ ἐδο-  
κιμάζομεν [γ]ράψα[ι]  
διὰ τὸ μὴ σα[φ]ῶς εἰδέ-  
ναι εἰρηκε[  
].ο.[  
15 κ.[  
μηθενὶ γράψας ὅτι τ.  
πῶς ἡμῖν οὐδ' ἔγνωκε  
παραγενόμενος. ἀφες-  
τάλκαμεν [δ]έ σ[οι] καὶ τὴν  
20 γραφὴν ὧν . . [.] πεπόμ-  
φαμεν Ἀπολλωνίωι·  
κυβίων κεράμια β, ἰσχά-  
δων Ῥοδίων κερ ε,  
Καυνίων κερ ε,  
25 τυροὺς Κυθνίους τῶν μεγά-  
λων β, Ῥηναίους κ,  
καὶ παρ' ἡμῶν χλαμύδα  
χειμερινήν, οἶνον παλαι-  
οῦ ἡδέος Χῖα β.  
30 ἔρρωσο. Λ κθ,  
Δίου α.

Lines 16-17. Perhaps τῶπῶ (τὰ ὅπῶ) ἡμῖν, 'what is clear to me'. ὑποπῶ is also possible, though the first letter seems to be τ rather than υ.

Line 27. παρ' ἡμῶν: Amyntas was now living outside the palace of Apollonios (*P.S.I.*, 340, 10).

VERSO :

- Λ κθ, Δίου ζ. παρ' Ἀμύντ[ου] . . οἶνου . . . . . Ζήν[ω]νι.  
ὅτι ἀπέστειλε κυβίων κερ β,  
ἰσχάδων Ῥοδιακῶν κερ ε,  
35 Καυνίων κερ ε, τυροὺς Κυθνίους β,  
Ῥηναίους κ, χλαμύδα χειμε(ρινήν).

BIBL. : *Journal d'entrée du Musée*, no. 48558.

59111. Duplicate receipt. — o m. 145 × o m. o6. — Date : 19<sup>th</sup> November, 257 B. C. (pl. XXII).

Receipt from Nikias for ten obols with which to pay ten workmen for making or repairing embankments on the land which he occupies. The land in question may have belonged to Apollonios' estate.

Written along the fibres and folded horizontally. There is a demotic version below. Found with the inner text sealed up (see pl. XXII); on the clay sealing a female figure looking to right.

Λ κθ, Θῶντ κε.  
ἔχει Νικίας εἰς τὴν  
γῆν ἣν ἔχει εἰς τὰ  
διαχώματα εἰς  
5 ἐργάτας ἰ ἀν(ἀ) —  
τας —.

Λ κθ, Θῶντ κε.  
ἔχει Νικίας εἰς  
τὴν γῆν ἣν ἔχει  
10 [εἰς] τὰ διαχώμα-  
[τα] εἰς ἐργάτας  
ἰ ἀν(ἀ) — δεκόβολο[ν].

Demotic version (see pl. XXII).

VERSO :

Θῶνθ κε.  
ἀργυρι(κά).

15 Θῶνθ κε.

Line 15. At another place on the verso, beside a frayed edge, an ε above an ε, perhaps incomplete.

BIBL. : *Journal d'entrée du Musée*, no. 48559; *Recueil Champollion*, p. 120.



59112. Account of a purchase of wood. — o m. 073 × o m. 094. — Date : 26<sup>th</sup> November, 257 B. C.

From the words ἐκ τῆς ὕλης we may infer that the wood had been grown in the Fayoum or a neighbouring nome.

Written along the fibres and folded horizontally. The end is missing.

Λκθ, Φαῶφι β. λ[όγος]  
 παρὰ Ἀμολῆτ[ος]  
 ξύλων ὧν ἠγόρακεν  
 ἐκ τῆς ὕλης  
 5 παρὰ .ιδήμου. ξύλα  
 λγ ἐξαπήχη ὡς τῶν  
 δ + ξυλ[α ια] / λγ + ιβ  
 ἄλλα ς ε[

Line 5. Εὐδήμου is just possible.

Line 8. Perhaps ἐ[π]απήχη.

BIBL. : *Journal d'entrée du Musée*, no. 48560.

59113. Duplicate receipt. — o m. 30 × o m. 07. — Date : 30<sup>th</sup> November, 257 B. C.

Stotoetis acknowledges that he has received from Kleitarchos and Andron three artabs of barley as seed for the land which he is farming and a loan of three more artabs, the measure being the δοχικόν. The land in question was probably on Apollonios' estate, the work on which was at present controlled by Damis and his employees (*P.S.I.*, 500, 3). Kleitarchos was one of these employees (see no. 59094), though later on he appears as an agent of Zenon (*P.S.I.*, 358, 4).

Written along the fibres and folded horizontally.

Λκθ, Φαῶφι ς.  
 Στοτοῆτις  
 ὁμολογεῖ ἔχειν παρὰ  
 Κλειτάρχου καὶ Ἄν-  
 δρωνος εἰς τὴν γῆν ἥν

Line 2. Στοτοῆτις : probably not the ἀντιγραφεὺς of *P. Lille* 1, though it is true that an employee on the works might receive a piece of land as part of his pay (cf. *P.S.I.*, 571, 10 seq.).

5 ἔχει σπέρμα κρ(ιθῶν) ἀρ(τάβας) τρεῖ[ς]  
 καὶ δάνειον κρ ἀρ τρεῖς  
 μέτρῳι δοχικῶι.

Λκθ, Φαῶφι ς.

ὁμολογεῖ ἔχειν Στοτ[ο]-

10 ἦτις Ὀτεύριος παρὰ Κλε[ι]-  
 τάρχου καὶ Ἄνδρωνος  
 εἰς τὴν γῆν ἥν ἔχει  
 σπέρμα κρ ἀρ τρεῖς  
 καὶ δάνειον κρ ἀρ τρεῖ[ς]  
 15 μέτρῳι δοχικῶι.

VERSO :

σύμβολα[  
 γεωργῶν[  
 πρὸς Διόδ[ωρον]  
 Φαῶφι ς

Lines 5-6. Perhaps an allowance of three artabs for seed was specified in the contract, while anything extra had to be bought or borrowed.

Line 7. In the μέτρῳι δοχικῶι the artab contained 42 choinikes (not 36, as stated in *P. Edg.*, 86, introd.).

Line 18. πρὸς Διόδ[ωρον] : cf. *P.S.I.*, 500, 3, where Diodoros is mentioned as a colleague of Damis, though specially concerned with building operations.

BIBL. : *Journal d'entrée du Musée*, no. 48561.

59114. Receipt for barley seed. — o m. 075 × o m. 07. — Date : 1<sup>st</sup> December, 257 B. C.

Similar to no. 59113, but incomplete.

Λκθ, Φαῶφι ς. ὁμολο-  
 [γεῖ] ἔχειν Χεσερταῖς  
 Πασῶτος παρὰ Κλε[ι]-  
 τ[ά]ρχ[ο]υ καὶ Ἄνδρων[ος]  
 5 [σ]πέρμα πυρῶν εἰς  
 [τὴν γ]ῆν ἥν [ἐ]χει  
 πυρῶν ἀρ β.

Λ[κθ], Φ[α]ῶφι ς

BIBL. : *Journal d'entrée du Musée*, no. 48562.

Catal. du Musée, n° 59001.



59115. Duplicate receipt. — o m. 135 × o m. 10. — Date : 5<sup>th</sup> December, 257 B. C.

Philistos, an employee of Etearchos the nomarch, acknowledges that he has received twenty drachmæ, as a loan, from Panakestor. Written along the fibres and folded horizontally.

Λ κθ, Φαῶφι ιᾱ. ἔχει Φίλιστος ὁ πα-  
ρ' Ἐτεάρχου δάνειον παρὰ Πανακέσ-  
τορος τοῦ παρ' Ἀπολλωνίου τ κ.

Λ κθ, Φαῶφι ιᾱ. ἔχει Φίλιστος  
5 ὁ παρ' Ἐτ[ε]άρχου δάνειον παρὰ  
Πανακέστορος τοῦ παρ' Ἀπολ-  
λωνίου τ εἴκοσι.

VERSO : Φαῶφι ιᾱ.  
ἀργυρικά.

Line 9. ἀργυρικά : the category to which the present loan belongs. Nos. 59113, 59114 would be filed among the σιτικὰ.

Bibl. : Journal d'entrée du Musée, no. 48563.

59116. Duplicate receipt. — o m. 13 × o m. 068. — Date : 21<sup>st</sup> December, 257 B. C. (pl. XXII).

Found with the inner text folded up and sealed (see pl. XXII). On the clay sealing is a figure of Harpocrates seated to right with finger to mouth. The writing is along the fibres and the papyrus is folded horizontally.

Λ κθ, Φαῶφι κζ.  
ἔχει Φερνοῦθις εἰς  
κάθαρσιν τῆς κο-  
πάδος (ἀρουρῶν) ς ἀν(ἀ) ς— δ.

5 Λ κθ, Φαῶφι κζ.  
ἔχει Φερνοῦθις εἰς  
κάθαρσιν τῆς κο-  
πάδος ἀρ̄ ς ἀν(ἀ) ς—  
| τ δ.

Line 3. κάθαρσιν : equivalent to ξυλοκοπίαν (cf. nos. 59117, 59118).

VERSO :

10 Φ]αῶφι κζ. ἀργυρι-  
κά.

Lines 10-11. ἀργυρικά : see no. 59115, 9.

Bibl. : Journal d'entrée du Musée, no. 48564.

59117. Duplicate receipt. — o m. 125 × o m. 08. — Date : 23<sup>rd</sup> January, 256 B. C. (pl. XXII).

Found with the inner text sealed up (see pl. XXII). On the clay sealing, now broken, was a human figure, indistinct. The text is written along the fibres and the papyrus is folded horizontally.

Pelous acknowledges receipt of 6 drachmæ, 4 obols, as a loan, for cutting down the brushwood on 10 aruræ and the same amount for burning the stumps on the same piece of land. The land, as in the other receipts of this type, was presumably part of Apollonios' property; but it is not clear why in some cases the money is said to be given as a loan. Vitelli suggests (*P.S.I.*, 323, note) that δάνειον may mean payment in advance. Or perhaps the receiver of the money was the farmer of the land to whom Apollonios' agent advanced such sums as were necessary to enable him to prepare the ground for cultivation.

[Λ] κθ, Ἀθύρ λ̄. ἔχει Πελαῶ-  
ις Πετεμίνιος ἐξ Ψωάπ-  
ρεως εἰς ξυλοκοπίαν τῆς  
κοπάδος δάνειον (ἀρουρῶν)  
5 ι ἀν(ἀ) ς— / ς— καὶ  
εἰς ἐμπυρισμὸν (ἀρουρῶν) ι  
ἀν(ἀ) ς— / ς—.

Λ κθ, Ἀθύρ λ̄. ἔχει Πε-  
λαῶις Πε[τ]εμίνιος ἐξ Ψω-  
10 ἀπρεως εἰς ξυλοκοπίαν  
τῆς κοπάδος δάνειον  
ἀρ̄ ι ἀν(ἀ) ς— / ς— καὶ εἰς  
ἐμπυρισμὸν ἀρ̄ ι ἀν(ἀ) ς—  
/ ς[—].

Lines 2-3. ἐξ Ψωάπρεως : ἐξ before σ is common, but Mayser has no example to give of ξ before ψ (*Grammatik*, p. 225). But no doubt Ψωάπρεως was pronounced without the initial π (cf. Ψεμβεύς and Σεμβεύς etc.). For the name, cf. *P.S.I.*, 675, 7.

Bibl. : Journal d'entrée du Musée, no. 48565.



59118. Duplicate receipt. — o m. 18 × o m. o8. — Date : 24<sup>th</sup> January, 256 B. C.

Same type as no. 59117. Written across the fibres and folded horizontally.

Λ κθ, Χοίαχ α. ἔχει Ὠρ[ος]  
Πασχείνιος ἐγ Βούτου {ἔχει  
Ὠρος Πασχείνιος ἐγ Βού-  
του} εἰς ξυλοκοπίαν τῆς  
5 κοπάδος δάνειον (ἀρουρῶν) κ  
α ἀν(ἀ) ς — / ιδ καὶ εἰς  
ἐμπυρισμόν (ἀρουρῶν) κα  
ἀν(ἀ) ς — / ιδ.

Λ κθ, Χοίαχ α. ἔχει Ὠ-  
10 ρος Πασχείνιος ἐγ Βού-  
του εἰς ξυλοκοπίαν  
τῆς κοπάδος δάνει-  
ον ἀρ κα ἀν(ἀ) ς — / ιδ  
καὶ εἰς ἐμπυρισμόν  
15 ἀρ κα ἀν(ἀ) ς — / ιδ.

VERSO :

Λ κθ, Χοίαχ α. ἀργυρίτου.

Line 2. Βούτου : a village in the Memphite nome.

Line 14. ἐμπυρισμόν : πυ written as a monogram.

Line 16. ἀργυρίτου : = ἀργυρικοῦ λόγου?

BIBL. : *Journal d'entrée du Musée*, no. 48566.

59119. Duplicate receipt. — o m. 135 × o m. o85. — Date : 24<sup>th</sup> January, 256 B. C. (pl. XXII).

Found with the inner text sealed up. On the clay sealing an animal (panther?) to left. The writing is across the fibres and the papyrus is folded horizontally.

Theon, son of Protarchos, acknowledges receipt of five drachmæ for the weeding of fifteen aruræ of shore-land. The same person appears as a small contractor in nos. 59138, 59139.

Θέων  
Λ κθ, Χοίαχ α. ἔχει Πρω-  
τάρχου εἰς βοτανισμόν  
(ἀρουρῶν) ιε ἀν(ἀ) = / ε.

Λ κθ, Χοίαχ α. ἔχει Θε-  
5 ων Πρωτάρχου εἰς βο-  
τανισμόν τῆς παρ' αἰ-  
γιαλὸν ἀρ ιε ἀν(ἀ) =  
/ ε.

BIBL. : *Journal d'entrée du Musée*, no. 48567.

59120. Letter from Artemidoros to Zenon. — o m. o9 × o m. 23 (Cairo) and o m. 10 × o m. 10 (Florence). — Date of reception : 27<sup>th</sup> January, 256 B. C.

Artemidoros (see no. 59136, introd.) had deposited two silver dishes with Dionysodoros as security for some money advanced to him for travelling expenses. He now sends Zenon the receipts for the dishes, asking him to settle with Dionysodoros and after recovering the dishes to forward them by any suitable messenger who may be coming that way.

Part of this letter, comprising the ends of lines 1-5, is in Florence and has been published as *P.S.I.*, 679. I give below the complete text without marking the division between the two fragments.

Ἀρτεμίδωρος Ζήνωνι χαίρειν. παρὰ Διονυσόδωρῳ τῷ Διονυσίου νίῳ κατε-  
λίπομεν  
βατιάκια β ἐν Θήκῃ διὰ τὸ προλαβεῖν παρ' αὐτοῦ κερμάτιον εἰς ἐφόδια. ἐπεὶ  
οὔν  
ἀπεσάλκαμεν τὰ σύμβολα, ἀποδοθήτω αὐτοῖς καὶ κόμισαι τὰ β[α]τιάκια  
παρὰ  
Διονυσόδωρου. γεγράφηκα δὲ καὶ ἐγὼ αὐτῷ ἵνα σοι ἀποδῶ. κομισάμενος δέ,  
ἐάν τις  
5 παραγίνηται ἐπιτήδειος, δὸς ἵνα ἀπενέγκῃ ἡμῖν. ἔρρωσο.

VERSO :

Λ κθ, Αὐδναίου δ, Χοίαχ δ.  
Ἀρτεμίδωρος βατιακῶν.

Ζήνωνι.

Line 2. προλαβεῖν : cf. *P.S.I.*, 483, 2.

Line 3. ἀποδοθήτω αὐτοῖς : the subject of ἀποδοθήτω might be τὰ σύμβολα, but is more probably τὸ κερμάτιον. For the use of αὐτοῖς instead of the singular, cf. no. 59025, 21.

BIBL. : *Journal d'entrée du Musée*, no. 48568; *P.S.I.*, 679.



59121. Letter to Zenon from Ktesias. — o m. 09 × o m. 195. — Date : 28<sup>th</sup> January, 256 B. C.

Ktesias writes, probably from Alexandria, that he is unable to sell the two jars of caviare and that Hierokles (see no. 59060) advises him to use them for private consumption and not let them be wasted. The pomegranate seed also is too old to sell.

The text shows that the cargoes of comestibles imported by Apollonios and his friends (see no. 59012 and *P.S.I.*, 428) were intended for sale as well as for their own use. Ktesias may perhaps have been a store-keeper.

Ζήνωνι χαίρειν Κτησίας. γίνωσκε οὐ δυνάμεν[όν με]  
 διαθέσθαι τὰ δύο κεράμια τοῦ ἀντακαίου· συντάσ[σει δὲ]  
 ὁ Ἱεροκλῆς ἀνηλίσκειν αὐτά, ἵνα μὴ καταφθαρῇ ὧ[σπερ]  
 καὶ τὰ λοιπά. ὡσαύτως δὲ καὶ τὸν κόκκωνα οὐ δύ[ναμαι]  
 5 διαθέσθαι διὰ τὸ παλαιὸν εἶναι αὐτόν.  
 ἔρρωσο. Λκθ[

VERSO :

Λκθ, Αὐδναίου, Χοία[χ] ε. Ζήνωνι.  
 Κτησίας ἀντακαίου  
 κεραμίων β ὅτι οὐ  
 10 πέπραται.

Line 7. Doubtful whether the ε is meant to apply to both months or whether another ε has been omitted after Αὐδναίου.

BIBL. : *Journal d'entrée du Musée*, no. 48569.

59122. Fragment of letter to Zenon from Ktesias. — o m. 09 × o m. 115. — Date : 257 or 256 B. C.

About payment of wages. Hierokles, probably a brother of Ktesias, had already spoken to Zenon on the subject.

Ζήνωνι χαίρειν Κτ[ησίας]  
 ὁ ἀδελφὸς καὶ ἡμεῖς[  
 περὶ ὀψωνίου ὥστε ἐμ[  
 οὐθὲν εἶπαντο[ς] αὐτῷ π[

Line 4. Or εἰπαντε.

VERSO :

5 Λκθ. Κτησίας Ζήνω[νι].  
 περὶ Ἱεροκλέους,  
 ὅτι ἐμνήσθη σοι  
 περὶ ὀψωνίου.

Line 6. Read Ἱεροκλέους. Cf. MAYSER, *Grammatik*, p. 110.

Line 7. σοι refers to Zenon and shows that the docket was written by his clerk.

BIBL. : *Journal d'entrée du Musée*, no. 48570.

59123. Fragment of a letter. — o m. 10 × o m. 07. — Date : February, 256 B. C.

] . . . . ἀρ. . . [  
 ]ν τὸν παρὰ σο[ῦ  
 ]γενήθη  
 ]ου ἔχομεν  
 ]τὰ β (τάλαντα) δε[  
 ἔρρωσο. ]Λκθ, Χοίαχ .ε.

BIBL. : *Journal d'entrée du Musée*, no. 48571.

59124. Letter from Panakestor to Zenon. — o m. 115 × o m. 07 and o m. 115 × o m. 15. — Date : 17<sup>th</sup> February, 256 B. C.

In answer to Zenon's letter Panakestor informs him that Iason has brought him a thousand drachmæ in copper. He asks Zenon to send him the salaries for three months and a supply of wine. He would be glad if Zenon could find time to come and see to the work. He has already sent down 3600 artabs of barley and is now sending down the rest. He is short of papyrus and asks Zenon to send him some. Panakestor probably writes from Philadelphia, and as in *P.S.I.*, 499 he speaks of bringing up (i. e., from the river across the desert) some fruit-trees which Zenon has sent him, I think it is probable that Zenon was at present staying in Memphis, while Apollonios himself was in Alexandria (see *P. Edg.*, 21, introd. and note 1). Zenon was paying visits to Philadelphia and giving instructions about work, but he was not yet settled there permanently.

The hand is the same as that of *P. Petr.*, II, 13, 5.



Πανακέστωρ [Ζήνωνι χαίρειν]. ἐκομισάμην τὴν παρὰ σοῦ ἐπιστολὴν  
 τοῦ Χοίαχ κδ. [γίνωσκε μὲν] οὖν κεκομικότα ἡμῖν Ἰάσωνα χαλκοῦ τ Α.  
 ἔγραψα[ς δὲ . . . . .]σι σε ὡς ἂν . . . [ . . . ] δούνηται τ[ὸ ὁ]ψώνιον.  
 γεγράφαμεν ο[ὗν . . . . .] καὶ τὰ σύμβολά σοι ἀπέσταλκα. σπούδασον  
 5 οὖν τῆς τριμῆ[νου ἀποστείλ]αι, πλοῖον δούς αὐτῶι ὅπ[ως ο]ἰνάριον ἡμῖν  
 ἀγάγηι· σπάνι[ς γὰρ γίνεται. κ]αλῶς δὲ ποιήσεις καὶ αὐτὸς παραγενόμενος  
<sup>καὶ φροντίσας ἵνα τὰ ἔργα συντελεῖται.</sup>  
 ὡς ἂν εὐκαιρ[ῆς . . . . .] δ' ἤδη καὶ κριθ[ῶ]ν ἀρ(τάδας) ἔγχ καὶ τὴν λοι-  
 πὴν  
 δὲ κατάγομεν. [ἀπόστειλον δὲ] χάρτας· ἐγγέλοιπε γὰρ ἡμᾶς.  
 ἔρρωσο. Λ κθ, Χοίαχ κε.

VERSO :

10 Λ κθ, Αὐδναίου κθ.

[Ζήνωνι].

Πανακέστωρ ὅτι κεκό-  
 μισται παρὰ Ἰάσωνος  
 χαλκοῦ τ Α.

Line 2. κδ : or κα.

Line 3. Reading and restoration very doubtful. Perhaps ἔγραψας δὲ συντάξιν τῶι δεινα  
 σε ὡς ἂν . . .

Line 4. τὰ γινόμενα or something similar.

Line 7. Perhaps καταγύχα. — τὴν λοιπὴν : sc. κριθήν.

BIBL. : *Journal d'entrée du Musée*, no. 48572.

59125. Letter from Apollonios to Zenon. — o m. 135 × o m. 33. — Date :  
 16<sup>th</sup> February, 256 B. C.

An approval of the order which Zenon had given that the olive and laurel shoots  
 should be planted in the park. The reference is to the park at Philadelphia (P. Edg.,  
 95, 2 and 100, 2), where Zenon had now gone, or was going, to reside as  
 superintendent of Apollonios' property.

Ἀπολλώνιος Ζήνωνι χαίρειν. ὁρθ[ῶς] ἐποίησας  
 συντάξας εἰς τὸν παράδεισον τῶν ἡμέ[τερον] τῆς  
 καλλιελαίου ἐλαίας καὶ τῆς δαφνίδος τὰ μοσχεύματα  
 ἐμβαλεῖν.

5 ἔρρωσο. Λ κθ, Αὐδναίου κδ, Χοίαχ κδ.

VERSO :

Λ κθ, Περιτίου ια, Τῦβι ια.

Ζήνωνι.

ἐλαίας.

Ἀπολλώνιος ἐλαίας

καλλιελαίου.

BIBL. : *Journal d'entrée du Musée*, no. 48573; P. Edg., 21.

59126. Fragment of letter. — o m. 085 × o m. 18. — Date : 23<sup>rd</sup> February,  
 256 B. C.

From Panakestor to Zenon, about an order to have some land surveyed and to send  
 the measurements. In same hand as no. 59124.

[Πανακέστωρ Ζήνωνι] χαίρειν. ἀνήγγελλεν ἡμῖν Ἰάσων ὅτι συν-  
 [ γεωμετρίαν ἀποστείλαι. γνώριζε οὖν ἐπικε-  
 [ κωλυμένους τοὺς γεωμέ]τρας τοῦ ἀπο[σ]τεῖλαι σοι τὴν γεωμετρίαν  
 [ ὥ]στε, ὡς ἂν τάχιστα γεωμετρηθῇ, ἀποστέλλει-  
 [ σεται (?) ] ἔρρωσο. Λ κθ, Τῦβι α.

Line 2. E. g., [τάσσεις τὴν τῆς δωρεᾶς γεωμετρίαν.

Line 4. E. g. [διὰ τὸ ἀσκόλους εἶναι.

BIBL. : *Journal d'entrée du Musée*, no. 48574.

59127. Duplicate receipt. — o m. 10 × o m. 09. — Date : 1<sup>st</sup> March, 256  
 B. C.

Written across the fibres and folded horizontally.

Λ κθ, Τῦβει ἔχει . . . γένος  
 Ἀμύντου Μακεδόνι δι-  
 ἄ Θευτέλους ε[ἰς] ξυλοκο-  
 πίαν καὶ ἐμπυ[ρισ]μόν  
 5 (ἀρουρῶν) β ἀν(α) β / [τ ε].

Λ κθ, Τῦβει ἔχει . . . εὐς Ἀμύ[ν]-  
 του Μακ[εδών] δι[α] Θευτέ[λ]ους ε[ἰς]  
 ξυλοκοπία[ν] καὶ ἐμ[πυρ]ισμόν  
 ἄ β ἀν(α) β / [τ ε].

Line 2. Read Μακεδών.

BIBL. : *Journal d'entrée du Musée*, no. 48575.

59128. Duplicate receipt. — o m. 085 × o m. 07. — Date : 3<sup>rd</sup> March, 256  
 B. C.

Pasis acknowledges receipt of eight drachmæ for the weeding of the land which he is  
 farming. Written along the fibres and folded horizontally.

Catal. du Musée, n° 59001.



Λ κθ, ΤϚβι θ̄. ἐχει Πᾱ-  
σεις Παοῦτος εἰς βοτα-  
νισμόν τῆς αὐτοῦ γῆς  
† η.

5 Λ κθ, ΤϚβι θ̄. ἐχει Πᾱ-  
σεις Παοῦτος εἰς βοτα-  
νισμόν τῆς αὐτοῦ γῆς  
† η.

BIBL. : *Journal d'entrée du Musée*, no. 48576.

59129. Letter from Zenon to Panakestor. — o m. 245 × o m. 10. — Date :  
22<sup>nd</sup> March, 256 B. C. (pl. XXIII).

Zenon informs Panakestor that he has sent him the πορεῖον and a hundred drachmæ, which was all the money that he could procure. He requests Panakestor to send to Krokodilopolis two loads of barley to make χῖδρα and also to send him some cabbage from time to time.

This is one of a few of Zenon's own letters which by some accident have been preserved in the archives. Perhaps a fair copy was sent instead, or perhaps it was filed by Panakestor and afterwards recovered by Zenon. The phraseology suggests that Zenon was at present staying at Krokodilopolis; but this is not certain.

Ζήνων Πανακέστορι χαίρειν.  
ἀπεσάλκαμέν σοι τό τε  
πορεῖον καὶ ἀργυρίου  
δραχμὰς ἑκατόν,

5 [[συν]] ἀριθμήσα τες  
Εὐτυχίδηι· πλεῖον μὲν γὰρ  
οὐκ ἠδυνήθημεν λαβεῖν.  
σύνταξον δὲ καὶ τῆς  
χλωροτά  
[[ἀπαλωτά]]της κριθῆς καὶ  
10 ἀδροτάτης ἀγωγή  
δύο ἀποσείλαι [[καὶ ὅπως]]  
εἰς Κροκοδίλων πόλιν,  
ἵνα χῖδρα γένηται.

Line 3. πορεῖον : see *P. Teb.*, 5, 196, note.

[[καὶ αὐθῇ]] [[καὶ ὅπ]] ὥς δ' ἂν  
15 ἀπο[[κόψωσιν]] τρίψωσιν  
αὐτάς, εὐθέως ἀγέτωσαν,  
ὅπως μὴ συγκαυθεῖσα  
ἐγλευκος γένηται  
καὶ ἀχρεῖος. καὶ τῆς κράμβης δὲ  
20 ἀπόσειλλε ἡμῖν.  
ἔρρωσο. Λ κθ, ΤϚβι κη.

VERSO : Πανακέστορι.

Line 14. αὐθῇ : no doubt the beginning of αὐθημερόν.

Line 15. ἀποκόψωσιν : cutting the ears off the stalk; ἀποτρίψωσιν : rubbing the grain off the ears.

Line 16. αὐτάς : i. e. τὰς κριθάς.

Line 21. Zenon is now beginning to use the Egyptian calendar.

BIBL. : *Journal d'entrée du Musée*, no. 48577; *P. Edg.*, 22; ROSTOVITZ, *Large Estate*, p. 39, pl. II.

59130. Letter or memorandum to Zenon containing a copy of a letter of Apollonios. — o m. 31 (approximately) × o m. 085. — Date of the letter of Apollonios : 16<sup>th</sup> April 256 B. C. or 254 B. C.

A farmer on Apollonios' land had been arrested because he had failed to pay the ἀλική or some other tax. Zenon is asked to write to Boubalos and Spendates to set him at liberty until the tax-collectors arrive, in order that the land may be weeded. The writer adds a copy of a letter addressed to Thrason and Paramonos by Apollonios, ordering them not to trouble the farmers in Tapteia about the salt-tax. As Boubalos, Spendates and Paramonos are all mentioned in connection with the Memphite nome (*P. S. I.*, 354, 382; *P. Edg.*, 54, 99), it is evident that the letter refers to an estate of Apollonios in that district. All these persons appear to have been employees of his, and apparently it was part of their duties to collect certain taxes from the peasants on his land and pay over the sum to the regular tax-collectors.

].[ ]].[ ]προ-  
νομευ[ό]μεθα, ὅτι τὴν γῆν  
τὴν Ἀπολλωνίου γεωρ-  
γοῦμεν. καλῶς ἂν οὔν  
5 ποιήσαις γράψας Βουβά-

Lines 1-2. προνομευόμεθα : perhaps 'privileged', though the lexica give no example of this meaning.



λωι καὶ Σπενδάτῃ πε-  
 ρὶ τοῦ γεωργοῦ ἵνα ἀφε-  
 θῇ ἕως ἂν οἱ τελῶναι  
 παραγένωνται, ἵνα βο-  
 10 τ[α]νίζηται ἡ γῆ. πα-  
 ρέσομαι δὲ κατὰ τὸ τά-  
 χος πρὸς σέ. ὑπογέ-  
 γραφα δὲ καὶ τῆς παρ' Ἀ-  
 πολλωνίου ἐπιστολῆς  
 15 τὰ ἀντίγραφα. Ἀπολ-  
 λώνιος Θράσωνι Παρα-  
 μόνωι χαίρειν. τοὺς  
 γεωργοὺς τοὺς ἐν Τα-  
 πτεία μὴ ἐνοχλεῖ-  
 20 [τ]ε περὶ τῆς ἀλικῆς.  
 ἔρρωσθε.  
 Λλ, Περιτίου  
 ἐμβολίμου, Μεχεῖρ κγ.  
 φέρει δὲ καὶ Πάτροκος ὄρ-  
 25 νιθας ἀγρίους δύο,  
 ὡιὰ χήνεα 5.

VERSO : [Ζήν]ωνι.

Lines 18-19. Ταπτεία : a village in Apollonios' land in the Memphite nome.

Line 22. The double date, which apparently belongs to the letter of Apollonios, presents some difficulty. There was no intercalary month in year 30, and therefore the figure λ is either a mistake for λα (or even λγ) or else it refers to the financial year which began on the 1<sup>st</sup> of Mecheir, a month or two before the regnal year. In the latter case the figure κγ might quite well apply to both months (see the Table in *Annales*, XVII); but on the other hand we should have to assume that Λ λ is a slip made by the writer of the copy, for Apollonios himself always dates by the regnal year. If we prefer to suppose that λ is a mistake for λα, we must supply the figure 15 after ἐμβολίμου. In short, it is a choice between two sets of errors.

Line 24. Πάτροκος : read Πάτροκλος.

BIBL. : *Journal d'entrée du Musée*, no. 48578; *P. Edg.*, 90; *P.S.I.*, vol. VI, pp. xviii-xix.

59131. Fragment of letter from Melas to Zenon. — o m. 075 × o m. 12. —  
Date of reception : March or April, 256 B. C.

Announcing the dispatch of certain comestibles. Melas may be the person of that name who appears in Palestine in no. 59004, 30 and *P.S.I.*, 554, 12 and 594, 17.

In the latter of these passages he sends wine to Apollonios from the estate at Bethanath.

Μέλας Ζήνωνι χαίρειν. [  
φέροντα Ἀρίστανδρον.

VERSO :

Λκθ, Περιῖου ἐμβολίμου[ Ζήν[ωνι].  
Μέλας διότι μερίδα ἀπέ(σ)αλκεν).

Line 1. Probably ἀπεσάλακαμέν σοι τὰ τοιαῦτα.

Line 2. Ἀρίστανδρον appears to be the last word, though this is not quite certain.

Line 4. απε in monogram.

BIBL. : *Journal d'entrée du Musée*, no. 48579; *Annales*, XVII, p. 210.

59132. Letter from Mys to Zenon. — o m. 115 × o m. 085 and o m. 115  
× o m. 225. — Date : 23<sup>rd</sup> April, 256 B. C. (pl. XXIII).

Mys writes about a certain Symbotes, perhaps a cleruch, for whom a piece of land had been selected but not yet measured out. Owing to this state of things Mys could take no steps with regard to the crops, which ran the risk of being ruined. Symbotes, however, paid no heed to his remonstrances but continued to wrangle with the royal scribe, insisting that the land should be measured by another standard, which would make a difference of ten per cent in its area. Zenon is asked to give instructions about this matter as soon as possible.

The word καταμετρηθῆναι makes it probable that the land in question was a κλήρος. To explain why Zenon was interested in the crops I formerly suggested that it was part of an area reserved for military allotments and that Apollonios' agents were cultivating the unoccupied portions (cf. *P.S.I.*, 536); but the circumstances are far from clear. In *P.S.I.*, 551, 20 Mys is described as ὁ παρ' Ἀρτεμιδώρου, and this particular Artemidoros was probably the person entitled ὁ ἐπὶ τῆς συντάξεως ἐμ Μέμφει in no. 59073, an official who had much responsibility in connection with the settlement of cleruchs and the changes of tenure that took place in the cleruchy owing to deaths, promotions and confiscations.

Μῦς Ζήνωνι [χαίρει]ν. περὶ Συμβώτ[ο]ν καὶ πρότερόν σοι ἐπέσειλα διότι  
 πλεονά[κισ]  
 αὐτῷ καὶ γράφ[ο]μ[εν κ]αὶ ἐντυγχάνομεν ἀξιοῦντες κομίζεσθαι τὴν γῆν, καὶ  
 νῦν δὲ καλῶς ἔχ[ειν ὑ]πέλαβον ὑπομνησαί σε· διὰ τὸ γὰρ προκεχειρίσθαι

Line 2. ἐντυγχάνομεν : by word of mouth, as opposed to γράφομεν.



αὐτῷ τὴν γῆν [. . .] . . . καταμετρηθ[ῆν]αι, οὐ προσπορευόμεθα πρὸς τὰ γενήματα

5 τὰ ἐκ ταύτης τῆ[ς γῆ]ς, ἀλλὰ συμβαίνει καταφθίρεσθαι. καὶ περ[ὶ] τούτων τῷ

Συμβώτῃ ἐμφανί[ζο]ντες διατελοῦμεν, ὁ δ' οὐ προσέχει, ἀλλὰ ἀντιλέγει πρὸς τὸν

βασιλικὸν γραμμα[τέα], οἰόμενος δεῖν τῷ <sup>δικαίῳ</sup> [[μεγάλῳ]] σχοινίῳ μετρηθῆναι αὐτῷ, ο(ὗ) ἐστὶν τὸ δ[ιάφο]ρον παρὰ τὰς ἑκατὸν ἀρούρας ἄρourke δέκα. ὥς ἂν οὖν σοι φαί-

νηται καὶ περὶ τ[ούτ]ων καλῶς ἂν ποιήσῃς ἐπιστείλας ἡμῖν τὴν ταχίστην.

10 ἔρρωσο. L κθ, Μεχείρ λ.

VERSO :

L κθ, Δύστρον α, Φαμενώθ α.

[Z]ήνωνι.

Mūs Συμβώτου.

Line 4. E. g., [ῆν ἔδ]ει.

Line 7. τῷ δικαίῳ σχοινίῳ : it is not clear what the two standards in question were, which would produce a difference of ten per cent in area. See Smyly's note in *P. Petr.* III, pp. 345-347.

Line 8. ο(ὗ) : or δ. There is an empty space after the ο, but no sign of a letter.

Lines 8-9. ὥς ἂν . . . φαίνεται : 'however you may decide'.

Bibl. : *Journal d'entrée du Musée*, no. 48580; *P. Edg.*, 88.

59133. Royal oath. — o m. 16 × o m. 135. — Date : 30<sup>th</sup> April, 256 B. C. (pl. XXIV).

Found folded up and sealed with two clay sealings with indistinct designs. The writing is across the fibres and the papyrus was folded parallel to the writing. The part preserved no doubt belongs to the inner text of a duplicate deed, in which five Egyptian brickmakers swear to Zenon that they will remain in Philadelphia until they have fulfilled their contract. In addition to the religious sanction there was a penalty clause, beginning at line 16, but the details of this are lost (cf. no. 59011, verso, 1).

βασιλεύοντος Πτολεμαίου τοῦ Πτολεμαίου Σω[τήρος]

L κθ, ἐφ' ἱερέως Ἀντιόχου τοῦ Κέββα Ἀλεξάνδ[ρου καὶ]

Θεῶν Ἀδελφῶν, κανηφόρου Ἀρσινόης Φιλαδέ[λφου Δημονίκης]  
ζ [ἐξδόμη],

τῆς Φίλωνος, μηνὸς Δύστρου Αἰγυπ[ί]ων δὲ [Φαμενώθ]  
ἐξδόμη.

5 ὁμνύουσιν [[Ἀμενεμῆσος Ἀράχδιος]] Σεῶς[

Ἀμενεμῆσος Ἀράχδιος, Σαμῶν ὧρου, Π[

οὶ δ' Μεμφίται πλινθουλκοὶ καὶ Φαρ. . [

Τρωίτης πλινθουλκός,

[[Ἑλληνομεμφίτης]] βασιλέα Πτολεμαῖον [καὶ Ἀρσινόην]

Φιλάδελφον Θεοῦς Ἀδελφούς καὶ Θεοῦς Σω[τήρας τοὺς]

10 τούτων γονεῖς Ζήνωνι Ἀγρεοφῶντος Καυνίῳ τ[ῷ] παρ' Ἀ[

πολλωνίου· παραμενοῦμεν ἐν Φιλαδέλφ[είῃ] τῇ ἐν τῷ]

Ἀρσινόῃτῃ νομῶι ἐμφανεῖς ὄντες κα[ὶ ἀπεργάμεθα]

πλινθον ὅσην ἂν ἐγλάσωμεν . . . . . [ . . . . . ἀποστή]

σόμεθα καταλιπόντες τὰ ἔργα οὐδὲ ἀλ[

15 ἐπὶ τὰς ἰδίας χρεῖας οὐδαμοῦ ἀν[αχωρ]ήσ[ομεν]

ἂν δὲ μὴ ποιῶμεν κατὰ τὰ γεγρα[μμ]έν[α, ἀποτείσσομεν]

ὁ ἂν λαβόντες παρὰ Ζήνωνος ἀπε[

]ε. γλ[ ]χιχο[

]κ[

]να[

VERSO :

20

]ωσος

Ἀμενεμῆσος

Line 7. Perhaps Φαρύτης; see *P. S. I.*, vol. VI, p. x, note on 323.

Line 8. It is surprising to find an Egyptian brickmaker described in the first instance as an Hellenomemphite, even though it turns out that he really came from Troia on the other side of the river. But in such a case the word has a purely geographical connotation and might be applied to an Egyptian living in the old Greek quarter.

Line 12. ἀπεργάμεθα : or some other word such as ἀναπληρώσομεν, συντελέσομεν.

Line 14. Perhaps ἄλλοις παραδόντες.

Line 17. This probably refers to the money which they had received from Zenon in advance.

Line 20. The name ending in ωσος is probably the one beginning with Π in line 6.

Bibl. : *Journal d'entrée du Musée*, no. 48581.



59134. Letter from Agathinos to Zenon. — o m. 135 × o m. 115. — Date :  
4<sup>th</sup> May, 257 or 256 B. C.

Theodoros, probably the *ὑπηρέτης* of no. 59062, had asked Agathinos, of whom nothing else is known, to give him some money, saying that Zenon had written to that effect, but Krotos had arrived and forbidden him to give it. He now awaits instructions from Zenon.

Written across the fibres and folded horizontally. The date Phamenoth 11 of regnal year 29 is ambiguous, as it might belong either to 257 or to 256 B. C. In the early summer of 257 Krotos was probably in Palestine (see nos. 59077, 59093), and the present letter was evidently written in Egypt. Nevertheless the date is doubtful.

Ἀγαθῖνος Ζήνωνι χαίρειν.  
προσῆλθέν μοι Θεόδωρος  
περὶ ἀργυρίου φάμενός σε  
γεγραμέναι δοῦναι αὐτῷ,  
5 Κρότος δὲ παραγενόμε-  
νος ἀπεῖπεν μὴ δοῦναι.  
ὥς ἂν οὖν σοι φαίνεται, γρά-  
ψον ἡμῖν.  
10 ἔρρωσο. Λκθ, Φαμενώθ  
ἱα.

VERSO : Ζήνωνι.

Line 4. Read αὐτῷ.

BIBL. : *Journal d'entrée du Musée*, no. 48582.

59135. Letter from Mys to Zenon. — o m. 09 × o m. 30. — Date : 10<sup>th</sup> May,  
256 B. C.

A friendly letter expressing anxiety about Zenon's health. As Phamenoth 17 occurs twice in regnal year 29 (see the table in *Annales*, XVII, p. 223), it might date either from 257 or 256 B. C. I have assigned it to the latter year, as we know that Mys was then in close communication with Zenon.

Μῦς Ζήνωνι χαίρειν. εἰ ἔρρωσαι κ[αὶ τᾶλλα] ἐστὶν κατὰ λόγον, εἴη ἂν ὥς  
ἡμεῖς  
βουλόμεθα· ὑγιαίνομεν δὲ καὶ αὐτοί, καὶ σοῦ καὶ μνημονεύομεν διὰ παντός,  
καὶ φροντίζομεν δὲ ἀκούοντες ὅτι κατὰ τείνεις σαυτόν. χαρίζοιο

ἂν οὖν μοι καὶ ἐπιμελόμενος ἅμα σαυτοῦ ὅπως ὑγιαίνης  
5 καὶ ἡμῖν γράφων ὥς ἂν ἔχης, ἵνα εἰδότες μὴ ἀγωνιῶμεν.  
ἔρρωσο. Λκθ, Φαμενώθ ιζ.

VERSO : Ζήνωνι.

BIBL. : *Journal d'entrée du Musée*, no. 48583.

59136. Letter from Artemidoros to Mys. — o m. 08 × o m. 34. — Date :  
11<sup>th</sup> May, 256 B. C. (pl. XXIII).

Artemidoros tells Mys to hand over the sheep to Nouraios and to give him a receipt for any hay that they take for the draught animals (but see note on line 2) and also to order the guards to keep the sheep under observation.

Though Artemidoros is described in the docket as a *πράκτωρ*, I incline to think that he was not only the Artemidoros of whom Mys was an agent (*P.S.I.*, 551) but was also the person entitled *ὁ ἐπὶ τῆς συντάξεως* in no. 59073. It may have been part of his duties to act as a *πράκτωρ* in the case of cultivators over whom he exercised authority. From indications in papyri of rather later date (e. g. *P.S.I.*, 564) I take it that the same Artemidoros was an agent of Apollonios at Memphis, a sort of inferior Zenon, but I admit the possibility that all these documents may refer to more than one man of the same name. The writing of the present letter is not identical with that of no. 59120, being rather more cursive, and seems to be by another hand.

Ἀρτεμίδωρος Μυὶ χαίρειν. τὰ πρόβατα παράδος Νουραίωι, καὶ χόρτου ο ἂν  
λαμβάνητε εἰς τὰ κτήνη δίδοτε αὐτῷ σύμβολον. σύνταξον δὲ τοῖς  
φυλακίταις διατηρεῖν αὐτά.

ἔρρωσο. Λκθ, Φαμενώθ ιη.

VERSO :

5 Λκθ, Φαμενώθ ιη. Μυί.  
παρ' Ἀρτεμιδώρου πράκτορος  
Νουραίου προβάτων.

Line 2. Or possibly λαμβάνητε, in which case τὰ κτήνη would refer to the sheep and σύμβολον would mean a warrant rather than a receipt.

BIBL. : *Journal d'entrée du Musée*, no. 48585.  
*Catal. du Musée*, n° 59001.



59137. Duplicate receipt. — o m. 175 × o m. 12. — Date : 11<sup>th</sup> May, 256 B. C. (pl. XXIV).

Written across the fibres and folded horizontally. It is a receipt for four drachmæ, paid in advance (cf. *P. Petr.* III, 43, 2) to a certain Horos for the excavation of fifty *aoilia* of earth, probably on the estate of Apollonios. It is to be noted that Zenon is now definitely called the agent of Apollonios in Philadelphia.

[βα]σιλεύοντος Πτολεμαίου τοῦ Π[70]-  
[λ]εμαίου Σωτήρος L κθ, Δύστρον ιη,  
[Αί]γυπτίων δὲ Φαμενώθ ιη. ἔχει  
[Ἰ]σρος Ἀρυώτου παρὰ Ζήνωνος  
5 τοῦ παρ' Ἀπολλωνίου ἐμ Φιλα-  
[δ]ελφείαι τῇ ἐν τῷ Ἀρσινοίτῃ νομῶι  
[εἰ]ς ἀώιλια ν ἀ δεῖ <sup>αὐτὸν</sup> [[απ. . ων]] ἀπερ-  
[γά]σασθαι ι δ.  
[βα]σιλεύοντος Πτολεμαίου τοῦ Πτολεμαίου  
10 [Σωτ]ήρος L κθ, Δύστρον ιη, Αἰγυπτίων δὲ  
[Φαμ]ενώθ ιη. ἔχει Ἰσρος Ἀρυώτου δι' ἐν-  
[γύ]ο<sup>ν</sup> Πάσιτος Ἡλιοπολίτου  
[παρὰ] Ζήνωνος τοῦ παρ' Ἀπολλωνίου  
[ἐμ Φιλ]αδελφείαι τῇ ἐν τῷ Ἀρσινοίτῃ  
[νομ]ῶι εἰς ἀώιλια ν ἀ δεῖ αὐτὸν  
15 [ἀ]περγάσασθαι ι δ.

Lines 11-12. δι' ἐγγύου : the restoration is doubtful, though the same phrase occurs elsewhere in our papyri. Possibly δι' Ἐν[ τοῦ Πάσιτος; but there seems little room for a proper name.

Line 15. For the cost, 4 drachmæ for 50 *aoilia*, see *P. Petr.*, III, p. 345 and *P. Lille* I, 1.

BIBL. : *Journal d'entrée du Musée*, no. 48586; *P. Edg.*, 23; ROSTOVITZEFF, *Large Estate*, p. 60.

59138. Receipt. — o m. 075 × o m. 09. — Date : 14<sup>th</sup> May, 256 B. C.

Part of duplicate receipt of the same type as no. 59137. Written across the fibres and folded horizontally.

[βασιλεύον]τος Πτολεμαίου τοῦ Π[70]λεμαίου  
Σωτ[ήρο]ς L κθ, Δύστρον κα, Αἰγ[υπ]τίων

δὲ Φ[αμ]ενώθ κα. ἔχει Θέων Π[ρωτάρχου]  
Κανωπίτης παρὰ Ζήνων[ος τοῦ παρ' Ἀ]-  
5 πολλωνίου ἐμ Φιλαδελφ[είαι τῇ ἐν τῷ]  
Ἀρσινοίτῃ νομῶι εἰς ἀώιλ[ια]

Line 3. Θέων : cf. no. 59119.

BIBL. : *Journal d'entrée du Musée*, no. 48587.

59139. Receipt. — o m. 05 × o m. 085. — Date : 19<sup>th</sup> May, 256 B. C.

Fragment of a receipt like the preceding. Theon apparently received money for the work every few days. From the date we see that the regnal year began after the 26<sup>th</sup> of Dystros. Written across the fibres and folded horizontally.

βασιλεύοντος Πτολεμαίου [τοῦ Πτολεμαίου]  
Σωτήρος L κθ, Δύστρον κς, [Αἰγυπτίων δὲ]  
Φαμενώθ κς. ἔχει Θέω[ν Πρωτάρχου]  
Κανωπίτης παρὰ Ζήνων[ος τοῦ παρ' Ἀ]-  
5 πολλωνίου ἐμ Φιλαδελφ[είαι τῇ ἐν]  
τῷ Ἀρσινοίτῃ νομῶι εἰς[

BIBL. : *Journal d'entrée du Musée*, no. 48588.



## INDICES.

### I. — LIST OF THE PAPYRI.

- |  |   |
|--|---|
| 59001. Loan of money.  | 59031. Letter from Poseidonios to Apollonios.                     |
| 59002. Letter from Apollonios to Zenon.                        | 59032. Letter from Amyntas(?) to Zenon.                           |
| 59003. Sale of a girl slave.                                   | 59033. Letter from Nikias to Apollonios.                          |
| 59004. A flour account.  | 59034. Letter from Zoilos to Apollonios.                          |
| 59005. Fragment of an account.                                 | 59035. Letter from Statios(?) to Zenon.                           |
| 59006. Account.  | 59036. Letter from Apollodotos to Charmides.                      |
| 59007. Fragments of an account.                                | 59037. Letter or memorandum to Zenon.                             |
| 59008. Account.  | 59038-59040. Letters from Amyntas to Zenon.                       |
| 59009. Fragments.  | 59041. Letter to Zenon.   |
| 59010. Account.  | 59042-59047. Letters from Amyntas to Zenon.                       |
| 59011. Fragments of a series of letters.                       | 59048. Memorandum to Aratos from Aristeus.                        |
| 59012. A valuation of imported goods.                          | 59049. Letter from Nikon to Zenon.                                |
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| 59015 <i>recto</i> . Accounts concerning a consignment of oil. | 59051. Fragment of letter from Poseidonios.                       |
| 59015 <i>verso</i> . Drafts of five letters from Zenon.        | 59052. Letter from Antimenes to Zenon.                            |
| 59016. Letter from Demetrios to Zenon.                         | 59053. Letter from Amyntas to Zenon.                              |
| 59017. Fragment of letter.                                     | 59054. List of articles required for a voyage.                    |
| 59018. Letter from Alexandros(?) to Oryas.                     | 59055. Fragment of letter from Poseidonios.                       |
| 59019. Letter to Zenon.  | 59056. Letter from Apollodotos to Zenon.                          |
| 59020. Fragment of a letter to Zenon.                          | 59057. Letter from Zoilos to Alexandros.                          |
| 59021. Letter from Demetrios to Apollonios.                    | 59058. Letter from Apollonios to Zenon.                           |
| 59022. A money account.  | 59059. Letter from Aristeus to Zenon.                             |
| 59023. Fragment from a series of drafts of letters.            | 59060, 59061. Letters from Hierokles to Zenon.                    |
| 59024. Letter from Kriton to Zenon.                            | 59062. Letter from Theodoros to Zenon.                            |
| 59025. Letter from Archelaos to Kriton.                        | 59063, 59064. Fragments of letters from Metrodoros to Apollonios. |
| 59026. Two fragments of a letter to Zenon.                     | 59065. Fragment of letter to Apollonios.                          |
| 59027. Letter from Aristeus to Apollonios.                     |   |
| 59028. Letter from Satyra to Zenon.                            |   |
| 59029. Letter from Antimenes to Zenon.                         |   |
| 59030. Letter from Amyntas to Zenon.                           |   |



59066. Letter from Amyntas to Zenon.  
 59067. Fragment of letter from Zenon to Protopogenes.  
 59068. Letter from Nikon(?) to Zenon.  
 59069. List of articles.  
 59070. Personal description.  
 59071. Letter from Nikon to Zenon.  
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 59074. Letter from Lykourgos to Zenon.  
 59075, 59076. Letters from Toubias to Apollonios.  
 59077. Letter from Krotos to Zenon.  
 59078. Letter from Charmos to Zenon.  
 59079. Fragment.  
 59080. Letter from Iollas to Zenon.  
 59081. Letter from Moschos to Zenon.  
 59082. Letter from Philokrates to Zenon.  
 59083. Letter from Peisikles to Zenon.  
 59084. Letter from Philon to Zenon.  
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 59087. Account of linen.  
 59088. Account of rugs.  
 59089. Account of myrrh.  
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 59092. List of Zenon's clothes.  
 59093. Letter from Herakleitos to Zenon.  
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 59095. Fragment of letter.  
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 59097. Letter from Zoilos to Panakestor.  
 59098. Letter from Hierokles to Zenon(?).  
 59099. Letter from Eumikos to Zenon.  
 59100. Fragment of letter from Pylasis.  
 59101. Letter from Melanippos to Zenon.  
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 59105-59108. Letters from Apollonios to Panakestor.  
 59109. Letter from Zoilos to Panakestor.  
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 59111-59119. Duplicate receipts.  
 59120. Letter from Artemidoros to Zenon.  
 59121. Letter from Ktesias to Zenon.  
 59122. Fragment of letter from Ktesias to Zenon.  
 59123. Fragment of letter.  
 59124. Letter from Panakestor to Zenon.  
 59125. Letter from Apollonios to Zenon.  
 59126. Letter from Panakestor to Zenon.  
 59127, 59128. Duplicate receipts.  
 59129. Letter from Zenon to Panakestor.  
 59130. Letter to Zenon containing copy of letter from Apollonios.  
 59131. Fragment of letter from Melas to Zenon.  
 59132. Letter from Mys to Zenon.  
 59133. Royal oath.  
 59134. Letter from Agathinos to Zenon.  
 59135. Letter from Mys to Zenon.  
 59136. Letter from Artemidoros to Mys.  
 59137. Duplicate receipt.  
 59138, 59139. Parts of duplicate receipts.

## II. — CONCORDANCE OF CATALOGUE GÉNÉRAL AND JOURNAL D'ENTRÉE.

CAT. GÉN.	J. D'ENTRÉE.	CAT. GÉN.	J. D'ENTRÉE.
59001 .....	48448	59004 .....	48451
59002 .....	48449	59005 .....	48452
59003 .....	48450	59006 .....	48454

CAT. GÉN.	J. D'ENTRÉE.	CAT. GÉN.	J. D'ENTRÉE.
59007 .....	48455	59048 .....	48496
59008 .....	48456	59049 .....	48468, 48497
59009 .....	48459	59050 .....	48498
59010 .....	48458	59051 .....	48499
59011 .....	48457	59052 .....	48500
59012 .....	48460	59053 .....	48501
59013 .....	48462	59054 .....	48502
59014 .....	48461	59055 .....	48503
59015 .....	48463	59056 .....	48504
59016 .....	48465	59057 .....	48506
59017 .....	48466	59058 .....	48505
59018 .....	48467	59059 .....	48508
59019 .....	48464	59060 .....	48509
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59021 .....	48470	59062 .....	48511
59022 .....	48471	59063 .....	48512
59023 .....	48472	59064 .....	48513
59024 .....	48475	59065 .....	48515
59025 .....	48477	59066 .....	48514
59026 .....	48507	59067 .....	48516
59027 .....	48473	59068 .....	48584
59028 .....	48474	59069 .....	48517
59029 .....	48476	59070 .....	48518
59030 .....	48478	59071 .....	48519
59031 .....	48479	59072 .....	48520
59032 .....	48480	59073 .....	48521
59033 .....	48481	59074 .....	48522
59034 .....	48482	59075 .....	48524
59035 .....	48483	59076 .....	48523
59036 .....	48484	59077 .....	48525
59037 .....	48485	59078 .....	48526
59038 .....	48486	59079 .....	48527
59039 .....	48487	59080 .....	48528
59040 .....	48488	59081 .....	48529
59041 .....	48489	59082 .....	48530
59042 .....	48490	59083 .....	48531
59043 .....	48491	59084 .....	48532
59044 .....	48492	59085 .....	48533
59045 .....	48493	59086 .....	48534
59046 .....	48494	59087 .....	48536
59047 .....	48495	59088 .....	48535



CAT. GÉN.	J. D'ENTRÉE.	CAT. GÉN.	J. D'ENTRÉE.
59089.....	48537	59115.....	48563
59090.....	48538	59116.....	48564
59091.....	48539	59117.....	48565
59092.....	48540	59118.....	48566
59093.....	48541	59119.....	48567
59094.....	48542	59120.....	48568
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59097.....	48544	59123.....	48571
59098.....	48546	59124.....	48572
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59102.....	48550	59128.....	48576
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59104.....	48552	59130.....	48578
59105.....	48553	59131.....	48579
59106.....	48554	59132.....	48580
59107.....	48555	59133.....	48581
59108.....	48556	59134.....	48582
59109.....	48557	59135.....	48583
59110.....	48558	59136.....	48585
59111.....	48559	59137.....	48586
59112.....	48560	59138.....	48587
59113.....	48561	59139.....	48588
59114.....	48562		

## III. — CONCORDANCE OF SELECTED PAPYRI

## FROM THE ARCHIVES OF ZENON

(= P. EDG.) AND CATALOGUE GÉNÉRAL.

P. EDGAR.	CAT. GÉN.	P. EDGAR.	CAT. GÉN.
1.....	59001	5.....	59021
2.....	59002	6.....	59031
3.....	59003	7.....	59034
4.....	59018	8.....	59053

P. EDGAR.	CAT. GÉN.	P. EDGAR.	CAT. GÉN.
9.....	59054	70.....	59019
10.....	59059	71.....	59004
11.....	59060	72.....	59025
12.....	59077	73.....	59012
13.....	59075	74.....	59013
14.....	59093	75.....	59015 recto
15.....	59082	76.....	59015 verso
16.....	59048	77.....	59087
17.....	59024	78.....	59028
18.....	59096	79.....	59033
19.....	59107	80.....	59038
20.....	59109	81.....	59044
21.....	59125	82.....	59045
22.....	59129	83.....	59057
23.....	59137	84.....	59076
59.....	59022	85.....	59106
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## IV. — YEARS AND MONTHS.

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Lγ 59001, 10, [37].

Lς 59002, 6, 7.

Lζ 59003-59018 *passim*. See also 59036, 25;

59041, 2.

Lη 59020-59059 *passim*; 59087-59090 *passim*.Lθ 59059-59139 *passim*.Lλ 59130, 22 (see note *ad loc.*).

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Ὑπερβερεταίου κ, Θῶνθ κα 59106, 7.

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Αὔδναίου, Χοίαχ ε 59121, 7.

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Catal. du Musée, n° 59001.

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Δύσῳρου κα, Φαμενώθ κα 59138, 2.

Δύσῳρου κς, Φαμενώθ κς 59139, 2.

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## VII. — GODS, TEMPLES, FESTIVALS.

Ἀλέξανδρος 59003, 12; 59133, 2.  
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8.  
Ἀρσινόεια 59096, 3, 9.  
Δημήτρια 59028, 7.  
Ζεύς 59025, 6.

Θεοί 59025, 7; 59032, 1; 59060, 4, 7; 59076, 2.  
Θεοὶ Ἀδελφοί 59003, 12; 59133, 3, 9.  
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Σαραπιεῖον 59034, 13.  
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## VIII. — SYMBOLS.

Monograms and abbreviations whose meaning is not self-evident are resolved in the text or explained in the notes. The following signs are assumed to be known :

Ⲛ ἔτος.  
Ⲛ τούτου, τούτων or ἀπὸ τούτου, ἀπὸ τούτων.  
| γίνεται, γίνονται.  
Ⲛ 1/2.  
γ', δ' etc. 1/3, 1/4 etc.  
ⲡ 900.  
ⲡ, ⲡ etc. 1000, 2000 etc.  
Ⲙ, Ⲙ etc. 10,000, 20,000 etc.  
Ⲙ τάλαντον.  
ⲡ δραχμή.

— ὀβολός.  
= δύοβολοι.  
Ⲛ τριώβολον.  
Ⲛ τετρώβολον.  
Ⲛ πεντώβολον.  
Ⲛ ἡμιωβέλιον.  
Ⲛ τέταρτον (1/4 of an obol).  
Ⲛ, Ⲛ etc. 1, 2 etc. χαλκοῖ, χοίνικες, χόες ac-  
cording to the context.



IX. — GENERAL INDEX OF GREEK WORDS<sup>(1)</sup>.

- ἀβάκιον 59071, 1, 2, 5.  
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 11; 59096, 3, 8; 59124, 6; 59129, 16.  
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 ἄγναφος 59092, 16.  
 ἄγνοεῖν 59033, 4.  
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 ἀγοράζειν 59025, 9, 25; 59035, 2; 59048, 4;  
 59078, 7; 59083, 1, 6; 59093, 4; 59112, 3.  
 ἀγόρασμα 59016, 1.  
 ἄγριος 59130, 25.  
 ἀγώγιον 59129, 10.  
 ἀγωνιᾶν 59135, 5.  
 ἀδελφὴ 59020, 3.  
 ἀδελφός 59004, 20; 59006, 54; 59015, verso,  
 4, 19; 59056, 3; 59062 (b), 6; 59122, 2.  
 For Θεοὶ Ἀδελφοί, see Index VII.  
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 ἀδρός 59129, 10.  
 ἀδύνατος 59031, 8.  
 ἀεὶ 59033, 6.  
 αἴγειος 59012, 55; 59060, 8; 59061, 4.  
 αἰγιαλός 59119, 6.  
 αἰσθάνεσθαι 59093, 13.  
 αἰτεῖν 59015 verso, 5; 59037, 9; 59041, 12.  
 αἴτιος 59056, 8.  
 ἀκατάσκευος 59038, 5; 59053, 4.  
 ἀκίνδυνος 59036, 6, 27.  
 ἀκολουθεῖν 59060, 10; 59061, 5.  
 ἀκούειν 59021, 48; 59041, 5; 59080, 1, 2;  
 59135, 3.  
 ἀκρίβεια 59030, 7.  
 ἀκριβής 59021, 12.  
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 59019, 11.  
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 ἀλική 59130, 20.  
 ἀλλὰ *passim*. ἀλλ' εἰ 59093, 16. ἀλλ' ἢ 59028, 7.  
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 59014 (a), 5; [59019, 10]; 59021, 3, 11,  
 28; 59023, 6; 59025, 10; 59036, 9, 20;  
 59050, 3; [59052, 7?]; 59054, 9 *et saepe*;  
 [59056, 1?]; 59057, 5; 59061, 1; 59066,  
 12, 15; 59073, 1; 59082, 6; 59095, 6;  
 59112, 8; 59135, 1.  
 ἀλλοτρίος 59037, 11.  
 ἀλλοτρίως 59052, 10.  
 ἄλς 59083, 4.  
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 ἀμία [59082, 5]; 59083, 2.  
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 59080, 7; 59093, 6, 9; 59126, 1.  
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 ἀναγκαῖος 59025, 18; 59031, 6, 9; 59044, 29.  
 ἀναλαμβάνειν 59019, 8, [10].

<sup>(1)</sup> Exclusive of ἀλλά, ἄν, ἀνά, ἀπό, αὐτός, γάρ, γε, δέ, διά, ἐάν, ἐγώ, εἰ, εἶναι, εἰς, ἐκ, ἐν, ἐπὶ, ἴνα, καί, κατὰ, μέν, μετά, μή, ὁ, ὅπως, ὅς, ὅτι, οὐ, οὖν, οὗτος, παρά, περί, πρὸς, σύ, σύν, τε, ὑπέρ, ὑπό, all of which occur *passim*.

- ἀναμετρεῖν 59004, 14.  
 ἀναπλεῖν 59031, 3.  
 ἀναφέρειν 59008, 10; 59013, 18, 21, 31;  
 59052, 3.  
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 ἀναχωρεῖν 59133, 15 (?).  
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 10, 24; 59016, 2; 59047, 4; 59121, 3.  
 ἀνηλωμα 59008, 37; 59010, 24; 59013, 1;  
 59015, recto, 51; 59021, 45; 59034, 21;  
 59047, [2], 8; 59060, 2; 59107, 2.  
 ἀνθρωπος 59021, 20; 59032, 3; 59041, 18;  
 59046, 11; [59060, 4]; 59080, 4; 59081,  
 4; 59101, 6.  
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 ἀντίγραφον 59036, 2, 28; 59039, 3; 59044,  
 5; 59052, 2, 17; 59075, 7, 15; 59130, 15.  
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 ἀντιλαμβάνειν 59093, 15.  
 ἀντιλέγειν 59132, 6.  
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 6; 59035, 3; 59038, 6, 26; [59043, 2];  
 59044, 27; 59045, 3; 59046, 4; 59080, 7;  
 59093, 3; 59132, 2.  
 ἀπάγειν 59041, 2, 13, 14; 59093, 9.  
 ἀπαιτεῖν 59043, 2.  
 ἀπαλλάσσειν 59034, 15; 59061, 1; [59098, 2].  
 ἀπαλός 59129, 9.  
 ἀπαξ 59028, 7.  
 ἀπαράσκευος 59096, 5.  
 ἀπαρτία [59055, 5?].  
 ἄπας 59067, 2.  
 ἀπειπεῖν 59034, 14; 59134, 6.  
 ἀπεκδιδόναι 59068, 3.  
 ἀπεργάζεσθαι [59133, 12?]; 59137, 7, 15.  
 ἀπερίτμητος 59076, 5, 14.  
 ἀπέρχεσθαι 59062 (a), 2; 59101, 7.  
 ἀπογράφειν 59093, 16.  
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 ἀποδημεῖν 59008, 34; 59044, 23; 59045, 4;  
 59046, 6; 59093, 6.  
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 ἀποδιδόναι 59001, 9, 12, 35, 38; 59003, 3,  
 14; 59015, verso, 13; 59016, 3; 59018, 3;  
 59021, 7; 59031, 12; 59036, 16; 59037, 5;  
 59041, 17; 59042, 1; 59044, 7, 16; 59045,  
 1; 59047, 3; 59062 (a), 6, (b), 4, 6; 59064,  
 11; 59071, 2; 59074, 3; 59077, 3; [59081,  
 5-6]; 59084, 11; 59101, 1; 59120, 3, 4.  
 ἀποδιδράσκειν 59015, verso, 3, 17, 28; 59080,  
 6.  
 ἀποκομίζειν 59081, 5; 59087, 14.  
 ἀποκόπτειν 59129, 15.  
 ἀπολείπειν 59027, 2; 59030, 3 (?); 59069, 2.  
 ἀπολειτουργεῖν 59035, 3.  
 ἀποσκευή 59093, 9.  
 ἀποσπᾶν 59060, 3.  
 ἀποσπαστεῖν 59024, 1.  
 ἀποστέλλειν 59002, 1; 59008, 26; 59011, 9;  
 59015, verso, 42; 59016, 4, 5, 6; 59021,  
 24; 59024, 2; 59025, 20; 59026, 5, 7;  
 59028, 7; 59030, 1, [2]; 59035, 3; 59037,  
 2, 5; 59041, 21; 59047, 1, 3; 59049, 1, 2;  
 59050, 2; 59053, 15; 59060, 7, 11; 59061,  
 2, 6; [59063, 2]; 59065, 1; 59066, 3, 9;  
 59071, 2; 59072, 2; 59075, *saepe*; 59076,  
 3, 17; 59078, 2, 8; 59082, 2, 15, 17;  
 59084, 13; 59087, 6; 59088, 8; 59097, 3,  
 7; 59098, 8; 59099, 1, 6; 59101, 2; 59106,  
 2, 4; 59107, 2, 5; 59109, 2; 59110, 18,  
 33; 59120, 3; 59124, 4, [5, 8]; 59126, 2,  
 3, 4; 59129, 2, 11, 20; 59131, 4.  
 ἀποτίνειν 59001, 12, 39; [59133, 16?].  
 ἀποτρίβειν 59021, 29; 59129, 15.  
 ἀποφέρειν 59120, 5.  
 ἀποχρᾶν 59107, 5.  
 ἀποχωρεῖν 59015, verso, 41.  
 ἀπόψημα 59009, (c).  
 ἀπύρηνος 59033, 12.



- ἀρακος 59097, 4.  
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 ἀργός 59021, 25.  
 ἀργυρικός 59111, 14; 59115, 9; 59116, 10.  
 ἀργύριον (sometimes abbreviated) 59001, 7, 31; 59002, 5; 59015, recto, (7), 5; 59015, verso, 5; 59016, 10; 59017, 2 (?); 59018, 3; 59021, 33; 59022, 12; 59041, 12; 59044, 29; 59053, 9; 59058, 3; 59062 (a), 5; 59073, 3; 59077, 3; 59090, *sæpe*; 59091, 2-5; 59100, 7; 59129, 3; 59133, 3.  
 ἀργυρίτης 59118, 16.  
 ἀργύρωμα 59038, 31; 59044, 9; 59074, 2, 6.  
 ἀργυρωμάτιον 59074, [2], 6.  
 ἀρέσκειν 59011, 9.  
 ἀριθμεῖν 59129, 5.  
 ἀριθμός 59099, 2.  
 ἀρ(ιστερός) 59070, 2.  
 ἀριστον 59098, 6.  
 ἀριστοφόρος 59054, 39.  
 ἀρκεῖν 59033, 8.  
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 ἀρουρα (usually ἀρ in monogram) 59001, 46, 51; 59104, 7, 15; 59116, 4, 8; 59117, 4, 6, 12, 13; 59118, 5, 7, 13, 15; 59119, 3, 7; 59127, 5, 9; 59132, 8.  
 ἀρραβών 59090, 8.  
 ἀρρωστειν [59029, 3?].  
 ἀρρώσημα 59042, 5.  
 ἀρρωσσία 59034, 9.  
 ἀρρωστος [59018, 5].  
 ἀρτάκη (usually αρ in monogram) 59004, 59005, *passim*; 59010, 21, 32; 59012, 49-51; 59051, 6; 59084, 13; 59094, 9, 19; 59113, 5, 6, 14, 15; 59114, 7; 59124, 7.  
 ἀρτυμα 59083, 3.  
 ἀρχή [59029, 1?].  
 ἀρχυπηρέτης 59006, 52.  
 ἀσέβεια 59011, verso, 3.  
 ἀσθενέστερος 59042, 4.  
 ἀσκίον 59012, 106.  
 ἀσκός 59012, 105, 115.  
 ἀσπράγας 59019, 6; 59069, 19.  
 ἀσφαλεια 59016, 5.  
 ἀσφαλέστατα 59060, 11; 59061, 6.  
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 ἀφιέναι 59042, 4; 59130, 7.  
 ἀφιστάναι [59133, 13?].  
 ἀχάρακτος 59072, 3.  
 ἀχρεῖος 59129, 19.  
 ἄχυρα 59008, 3, 9, 19, 28.  
 ἀώλιον 59137, 7, 14; 59138, 6.  
 βαδίζειν 59008, 25.  
 βάλλειν 59037, 10; 59095, 4.  
 βανώτιον 59012, 55.  
 βανωτός 59007 (a), 6; 59007 (b), 5; 59012, 53.  
 βασιλεύειν 59001, 1, 26; 59094, 1, 10; 59102, 1, 8; 59103, 1; 59104, 1, 8; 59133, 1; 59137, 1, 9; 59138, 1; 59139, 1.  
 βασιλεύς 59006, 27; 59021, 35, 39, 44; 59034, 2, 4, 20; 59036, 26; 59037, 5; 59044, 12; 59066, 5; 59075, 7, 9, 15; 59088, 9; 59133, 8.  
 βασιλικός 59001, 8, 16, 33, 42; 59013, 6; 59015, recto, (3), (7), 1; 59022, 11; 59038, 21; 59132, 7.  
 βατάνιον 59066, 11, 12, 15.  
 βατιακή 59120, 7.  
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 βοτανίζειν 59130, 9.  
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 βραχύς 59044, 40.  
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 βυσσινός 59087, 4 *et sæpe*.  
 γαζοφύλαξ 59036, 4.  
 γένημα 59132, 4.  
 γεωβαφής 59092, 3, 23.  
 γεωμετρειν 59126, 4.  
 γεωμέτρης [59126, 3].  
 γεωμετρία 59126, 2, 3.  
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 γεωργός 59049, 2; 59130, 7, 18.  
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 γλαυκός 59076, 10.  
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 γνώμη 59021, 3; 59036, 9; 59052, 8; [59056, 1?].  
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 γνωστήρ 59019, 9.  
 γονεύς 59133, 10.  
 γόνυ 59080, 2.  
 γράμμα 59016, 3; 59019, 7; 59037, 6; 59060, 3.  
 γραμματεὺς 59006, 51; 59016, 9; 59132, 7.  
 γραμματικός 59098, 5 (?).  
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 δεικνύναι 59033, 3.  
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 δεῖπνον 59098, 7.  
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 δεκαεπτά 59072, 3.  
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 δέκατος 59075, 3.  
 δεκόβολον 59111, 12.  
 δεξιός 59070, 3; 59076, 12, 13, 14.  
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 δερμάτινος 59013, 14.  
 δέσμη (sometimes δε in monogram) 59030, 5; 59085, 4; 59086, 3.  
 δεσμωντήριον 59077, 5.  
 δεσπάζειν 59080, 8.  
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 δέχεσθαι 59021, 5, 7, 17, 23.  
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 διαγιγνώσκειν 59108, 3.  
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 διάθεσις 59011, 9.  
 διακόπτειν 59080, 5.  
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 διαλύειν 59037, 17.  
 διαμαρτύρεσθαι 59073, 14.



διαπέμπειν 59036, 6.  
 διαπίπτειν 59044, 41.  
 διαπλεῖν 59034, 5.  
 διαπορεῖν 59078, 5.  
 διαπύλιον 59012, 75, 88, 99, 109, 118.  
 διασυντιθέναι 59034, 2.  
 διατελεῖν 59049, 3(?); 59093, 2; 59132, 6.  
 διατηρεῖν 59105, 3; 59136, 3.  
 διατιθέναι 59021, 28; 59121, 2, 5.  
 διατρίβειν 59037, 9.  
 διατρέφειν 59107, 4.  
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 διαφεύγειν 59015, verso, 36.  
 διάφορον 59132, 8.  
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 δίδειν 59013, 35; 59079, 5.  
 διέρχεσθαι 59025, 8.  
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 δικαστής 59003, 18; 59006, 25.  
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 διό 59015, verso, 34; 59034, 17; 59093, 15.  
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 δύο 59001, 9, 34; [59003, 19]; 59008, 27, 35; 59015, verso, 19; 59025, 4; 59038, 13; 59040, 3; 59061, 3; 59066, 12; 59075, 3, 4, 9, 10, 11; 59076, 5; 59082, 7; 59121, 2; 59129, 10; 59130, 25.  
 δυσχερῶς 59021, 30.  
 δωδέκατος 59001, 2, 27.  
 δωδεκάχους 59015, recto, 5.  
 δῶμα 59095, 4(?).  
 εἶν 59021, 16; 59038, 22; 59044, 8; 59080, 2.  
 εαρινός 59033, 13.  
 εαυτοῦ 59030, 3.  
 ἐβδομηκοντάουρος 59001, 23, 50.  
 ἑβδομος 59133, 4, 5; καὶ εἴκοστος 59003, 1, 11.  
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 ἐγχειρεῖν 59034, 13.  
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## ADDENDA ET CORRIGENDA.

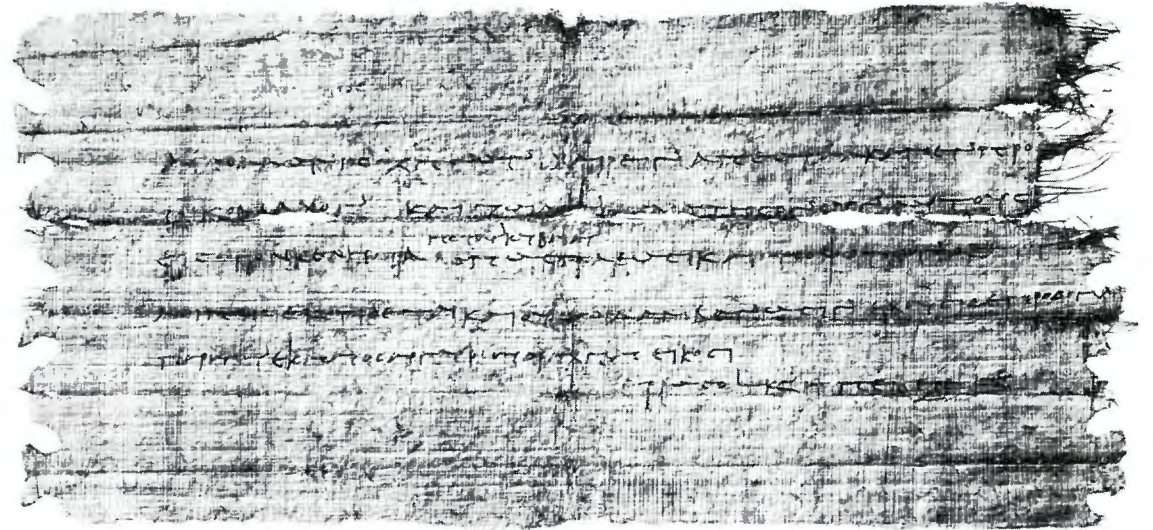
- 59002, bibliography. Read *Journal d'entrée*, no. 48449.  
 59003, 19. Read Τιμ[όπο]λιν.  
 59004, 15. Read τεσσαρακονταχοινίκωι.  
 59008, 28, note. For παραγραφέντα, read ἐπιγραφέντα.  
 59009 (a), 5. Read Ζηνοδώ[ρου].  
 59011, verso, col. 1, 4. The break descends in a straight vertical line.  
 59012, 35. Perhaps τριπόδια rather than τρικότυλα (see no. 59014 (a), 5); but the latter word seems a more suitable adjective for κεραμύλλια (cf. *P. S. I.*, 535, 12, 17).  
 59016, 9, note. Viereck has kindly verified the reading of *P. S. I.*, 429, 56 and informs me that τετταφου is certain. My suggestion is therefore cancelled.  
 59026, introduction. The probable date of the letter is the autumn of 258 B. C., and the autumn of 257 B. C. is not a possible alternative.  
 59029, 6. Read ἡτίησεν rather than ἡξίωσεν.  
 59032, introduction. The author is probably not Amyntas, who never begins his letters to Zenon with such an effusive greeting.  
 59034, 1. Read Ἀπολλωνίωι. To the bibliography add *Raccolta Lumbroso*, pp. 475-478 (Crönert).  
 59066, 13, 14. Read περσία.  
 59068. A letter of Mys (see no. 59132), written in Payni of year 30, is in the same hand as the letters of Nikon; and as in no. 59136 we find Artemidoros writing to Mys about sheep, it is possible that the present letter was written by Mys rather than Nikon and that it dates from May, 256 B. C. At any rate it is a doubtful case and warns us not to lay too much weight on hand-writing as evidence of authorship.  
 59072. From the date and the figure μ in the docket it seems probable that this letter was written in continuation of *P. S. I.*, 556.  
 59093, 10-15. In the introduction I have taken all this sentence to be part of the news related by Apollophanes, supposing him to have dropped midway into indirect speech; but it is certainly more grammatical to make Menekles the subject of ἐφη, and we can equally well regard the sentence as a story about Apollophanes told to Herakleitos by Menekles.  
 59099, 3, πεταλίας: the same word occurs in *P. Ox.*, 1850, 1 in the form πεδαλίας.



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59002



59004





[illegible]



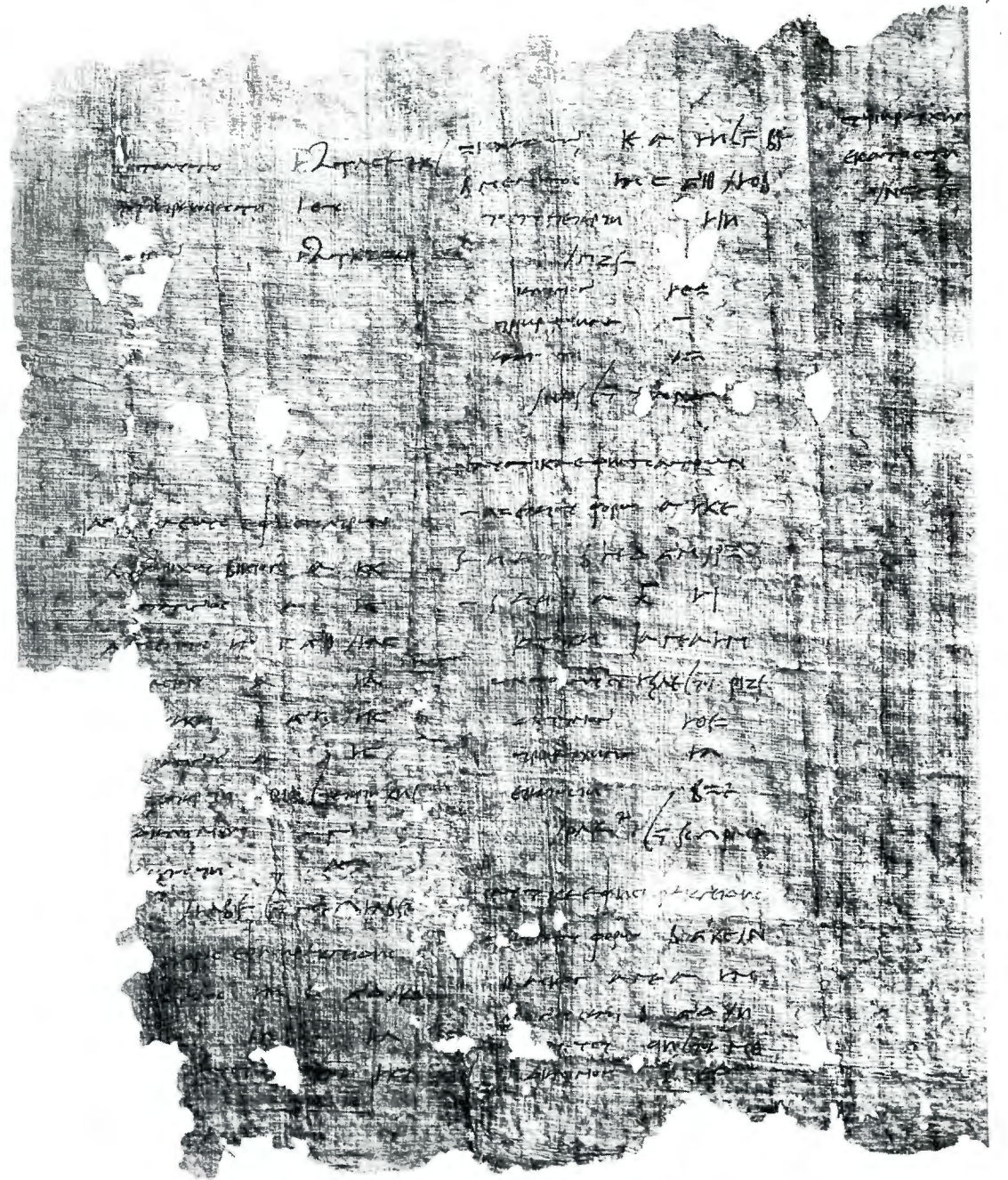
Fragment of a papyrus scroll, showing several lines of text in a cursive script. The text is heavily damaged and partially obscured by large, irregular holes and tears in the material. The visible portions of the text are difficult to decipher due to the extent of the damage.

59008 (col. 3)

Fragment of a papyrus scroll, showing several lines of text in a cursive script. The text is more legible than the fragment above, though still showing signs of wear and damage. The script appears to be a form of Greek or Latin, written in a highly stylized, cursive hand. The text is arranged in approximately 10-12 lines, with some characters appearing to be repeated or written in a shorthand manner.

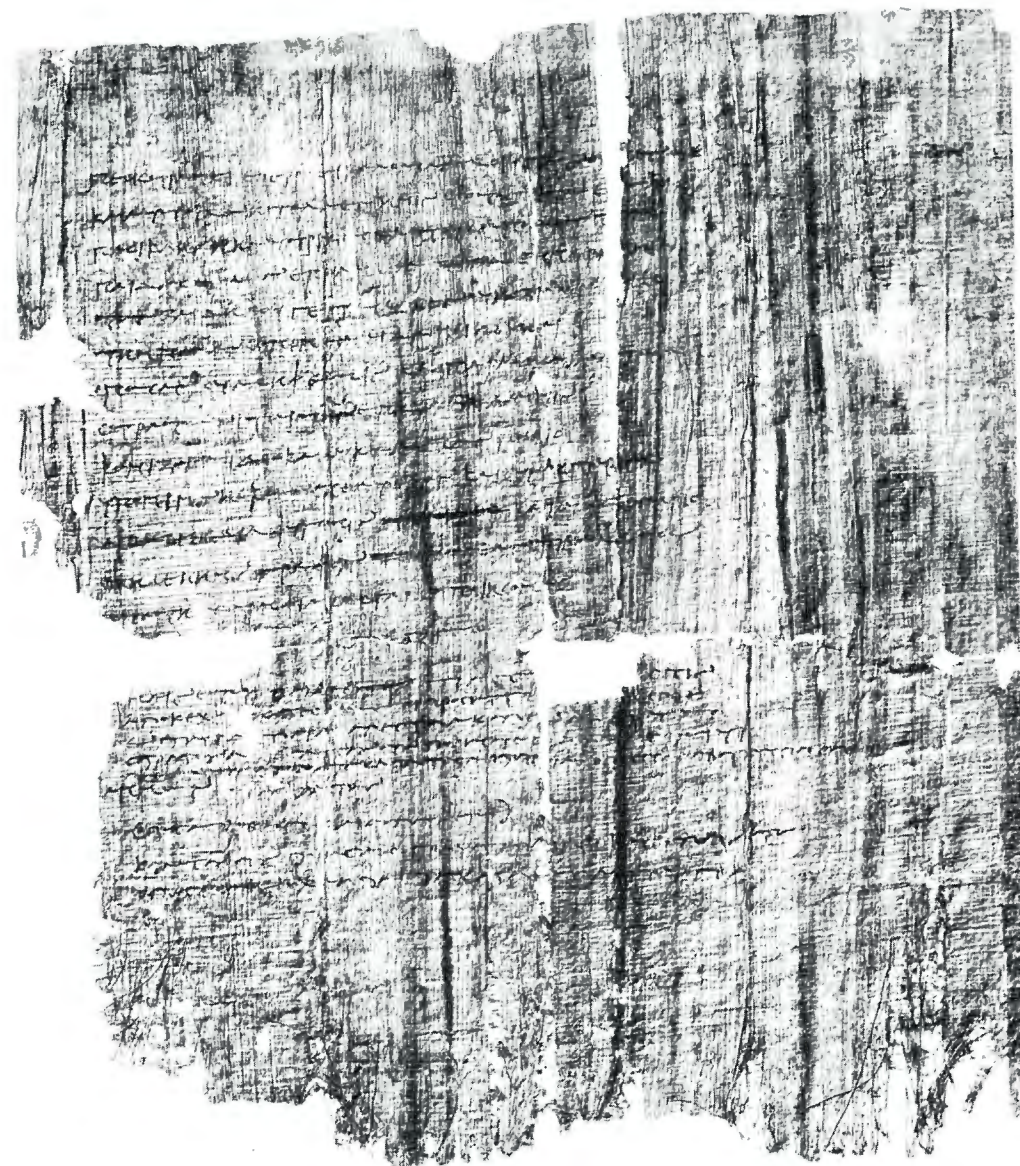
59013





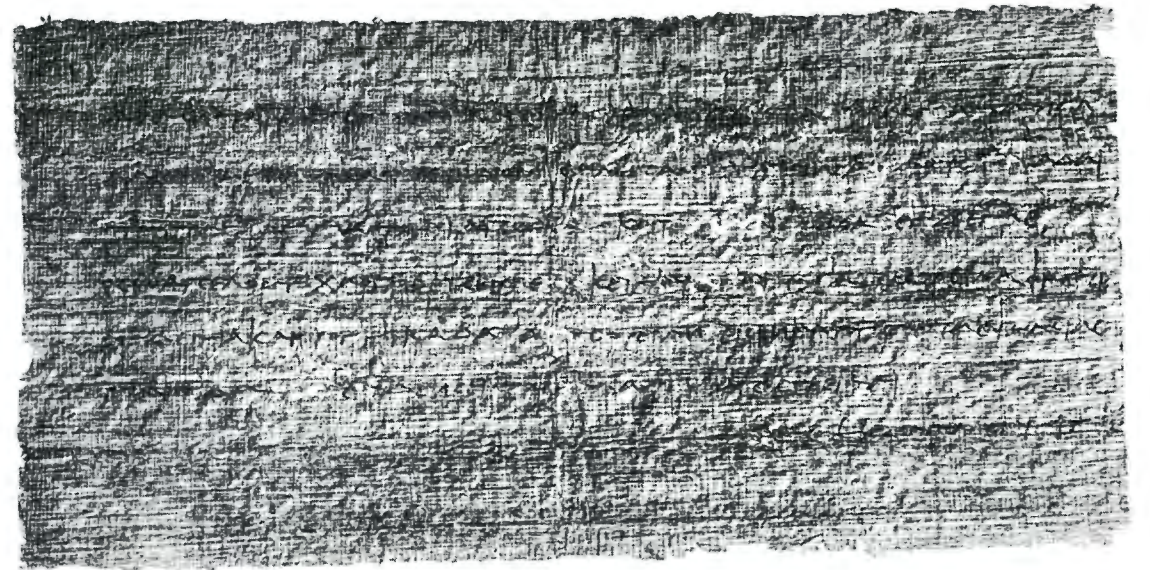
59012 (cols. 4, 5)



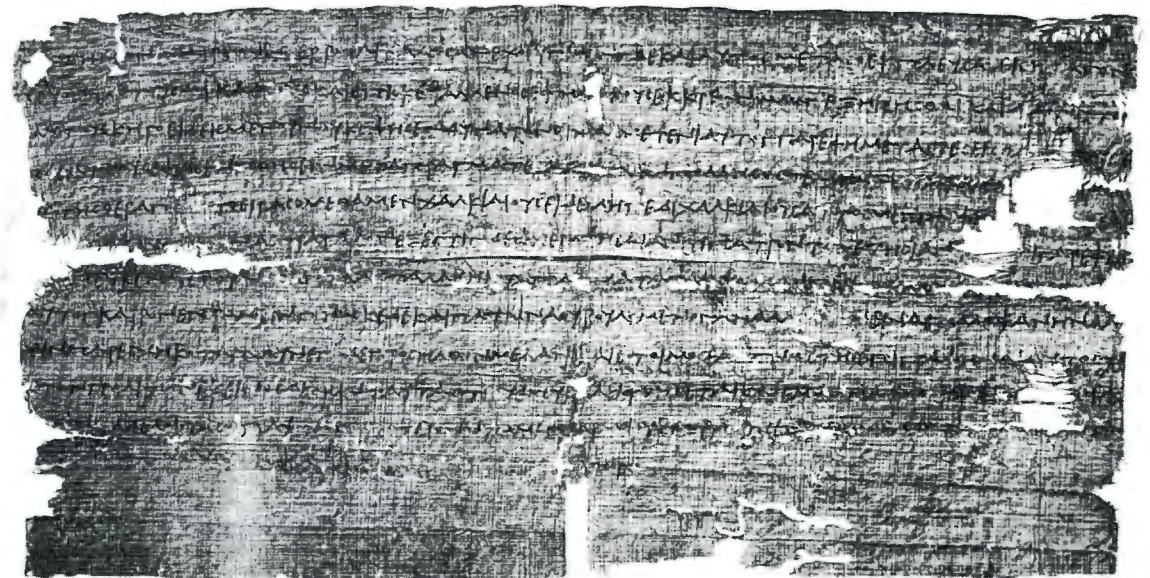


59015 (verso, col. 2)





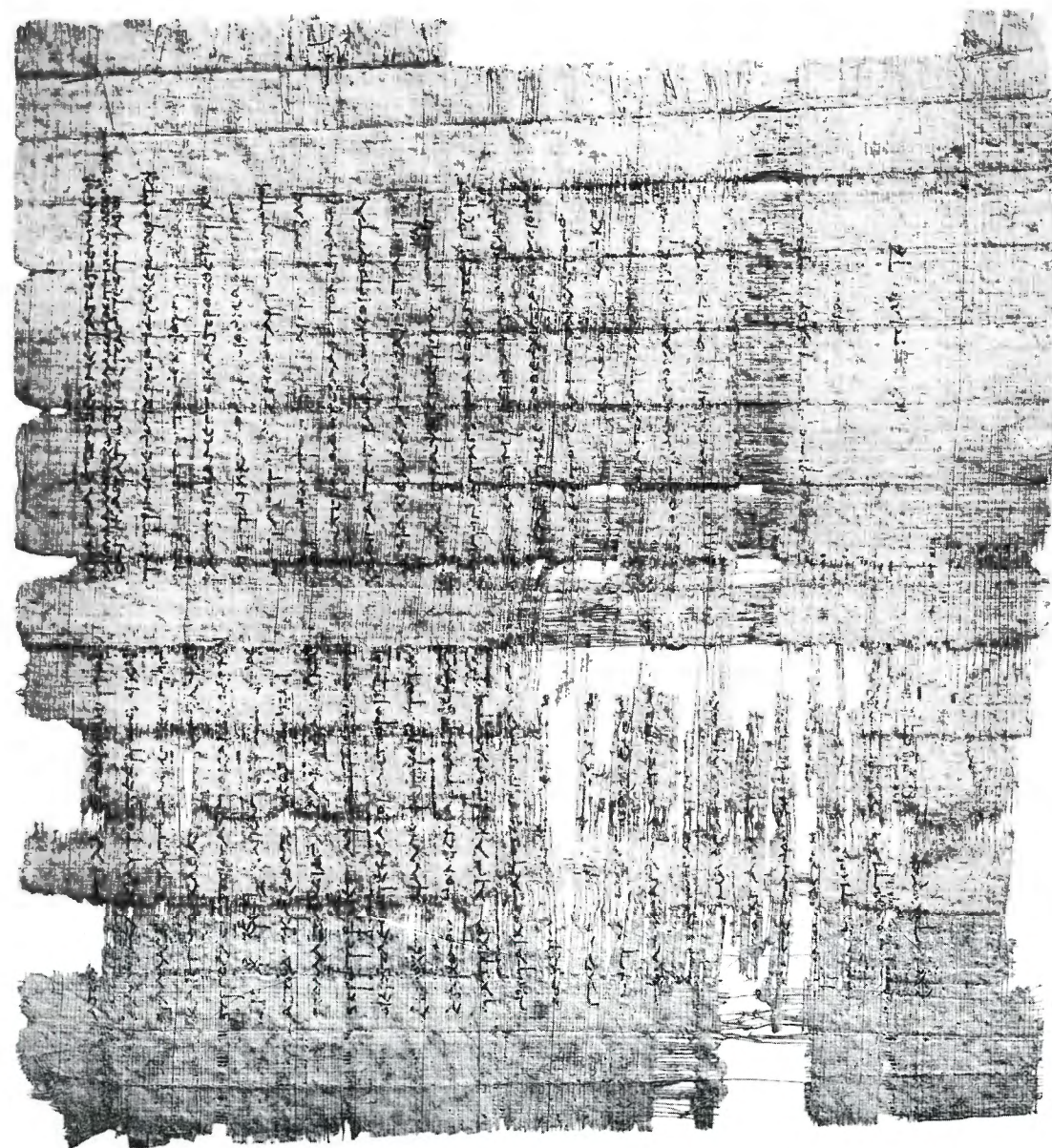
59016



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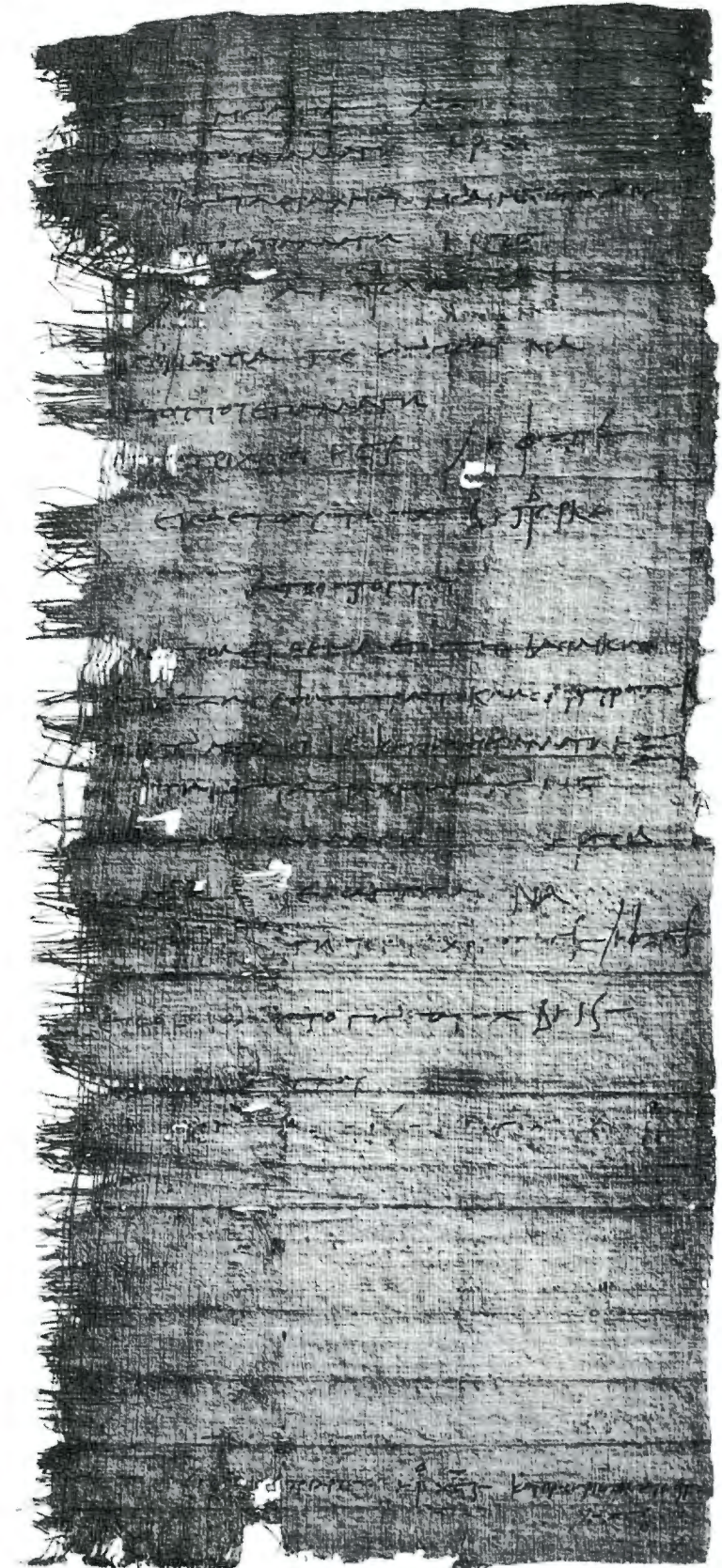






59021





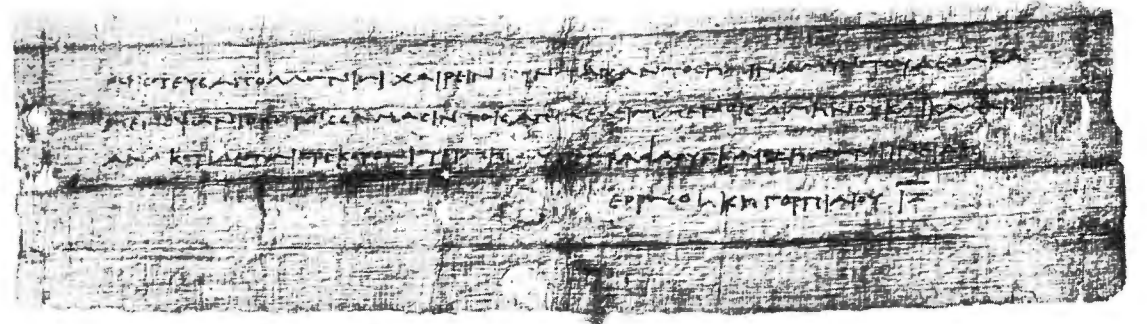
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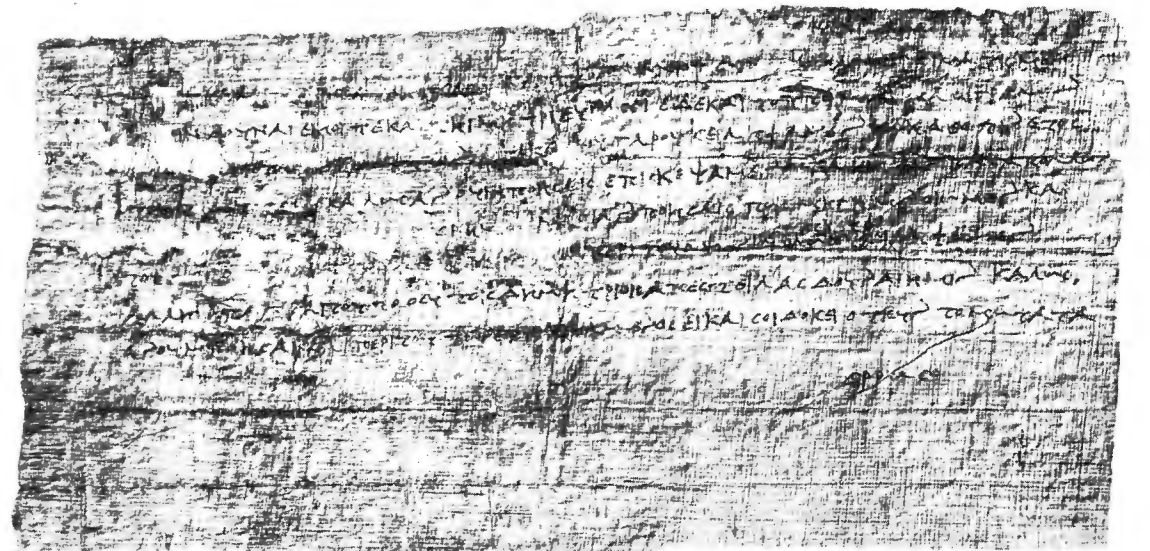
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59027



59028



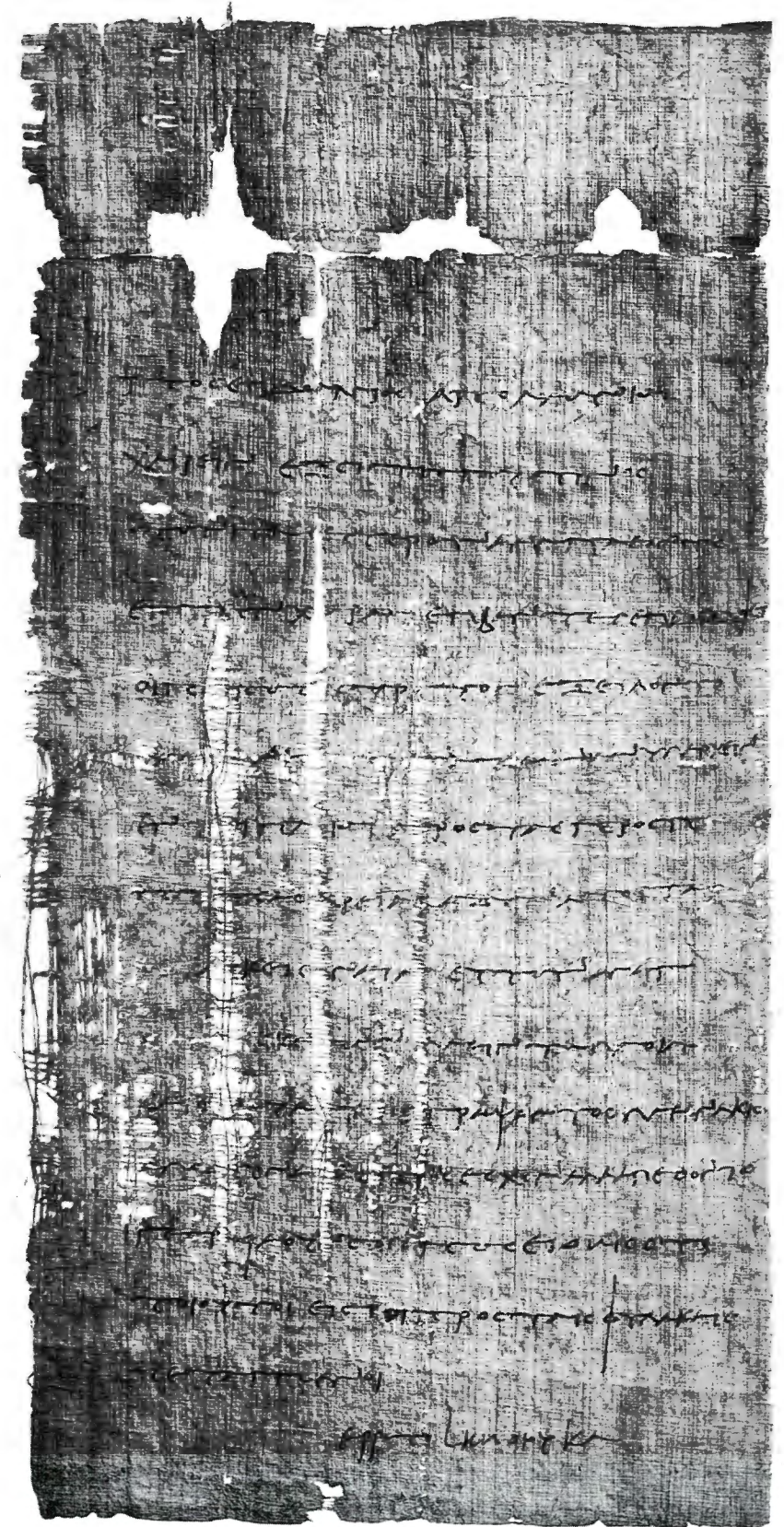
Fragment of a papyrus scroll showing several lines of ancient Greek text, heavily damaged and partially illegible. The text appears to be written in a cursive hand.

59029

Fragment of a papyrus scroll showing several lines of ancient Greek text, heavily damaged and partially illegible. The text appears to be written in a cursive hand.

59037









59034



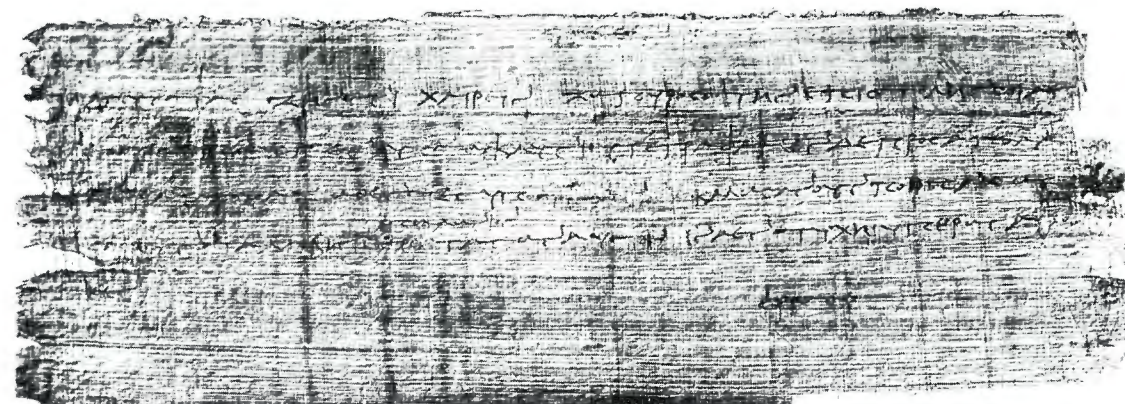


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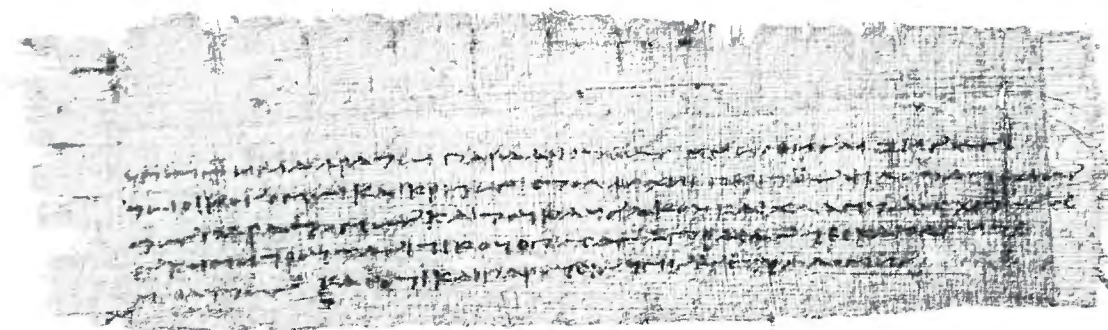


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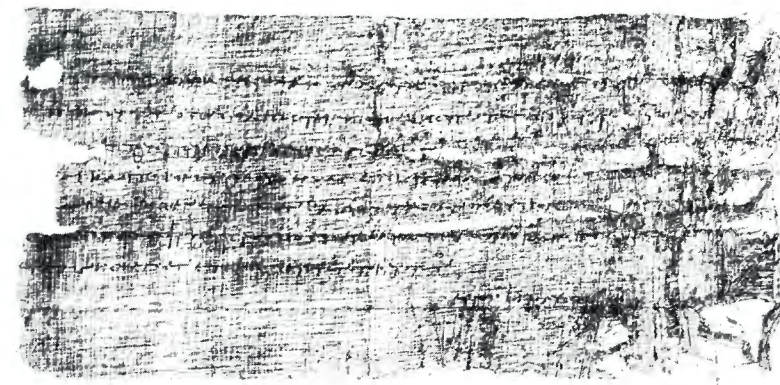
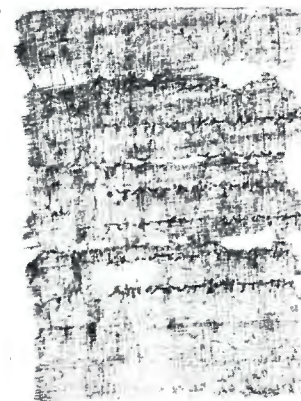




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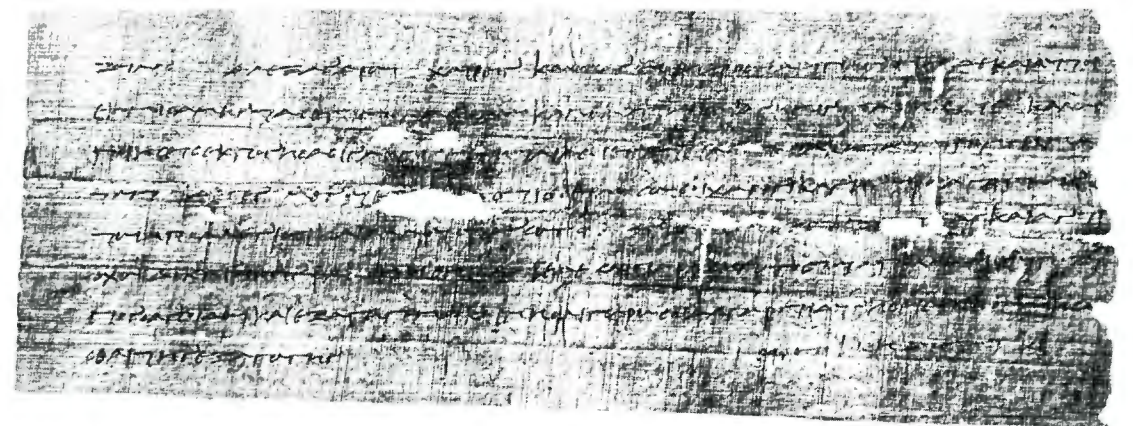


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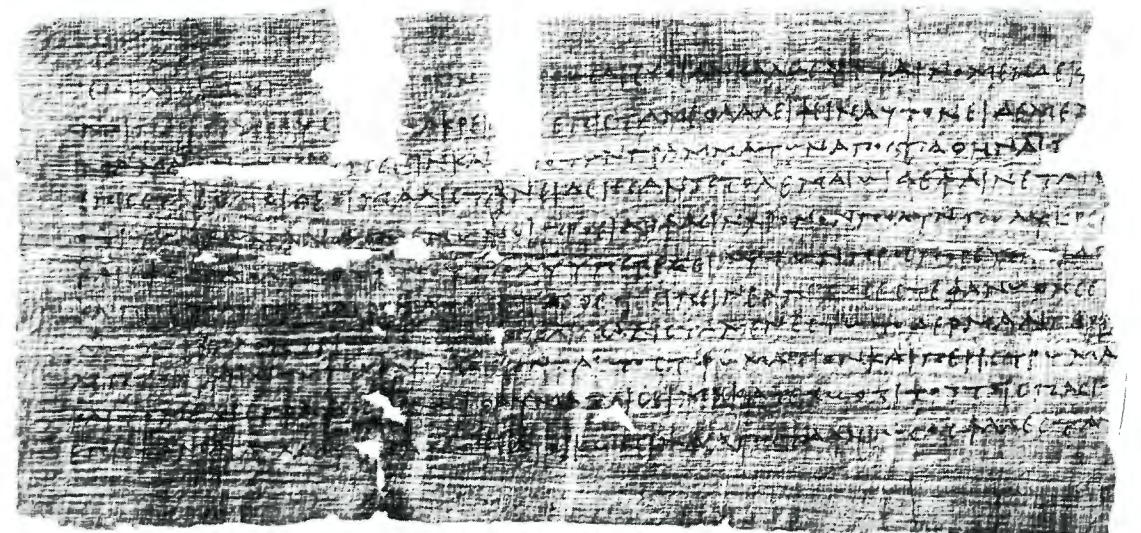




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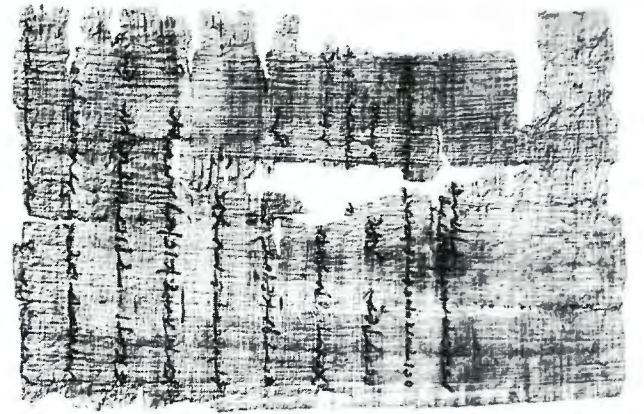
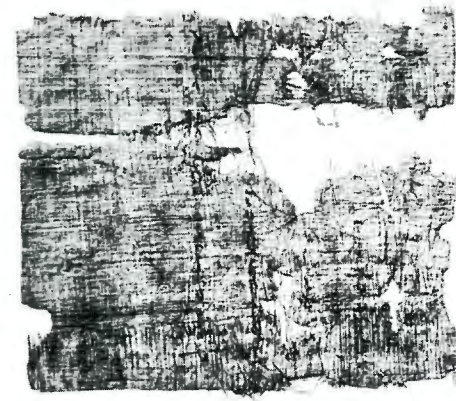
59060



Fragment of a papyrus scroll with Greek text, showing several lines of writing in a cursive hand. The text is partially obscured by damage and staining.

Fragment of a papyrus scroll with Greek text, showing several lines of writing in a cursive hand. The text is partially obscured by damage and staining.

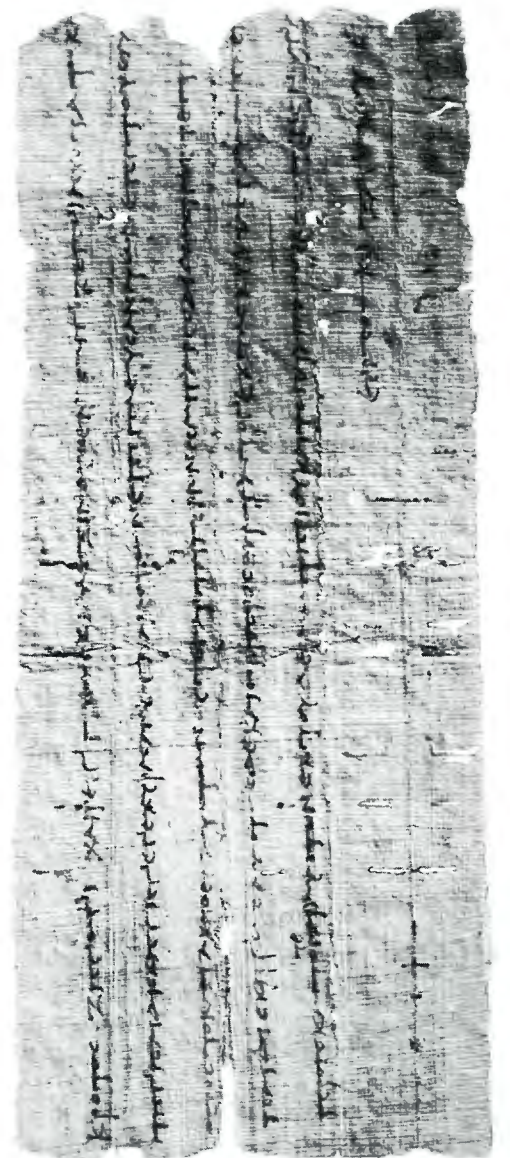




59082



59075 (verso)



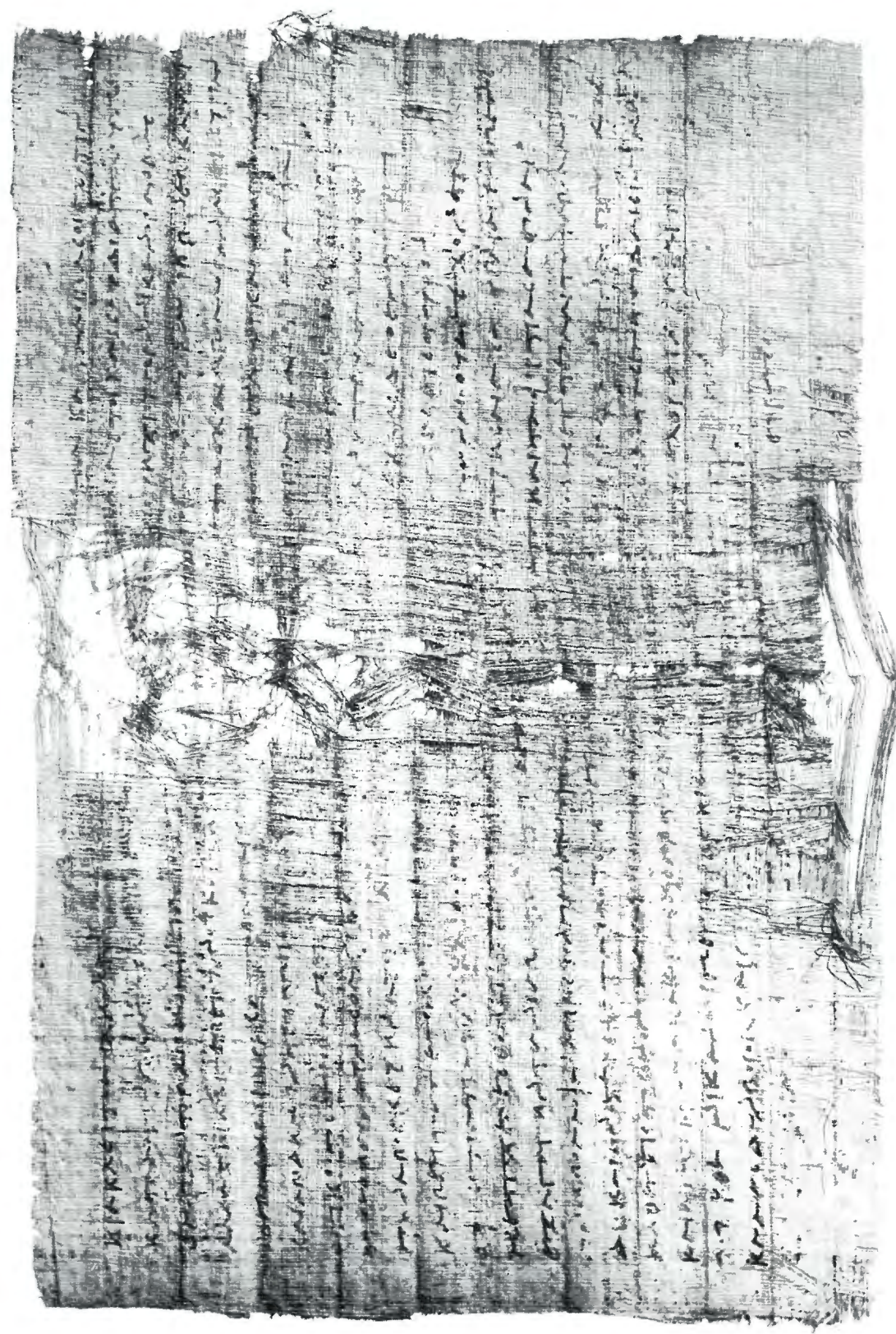
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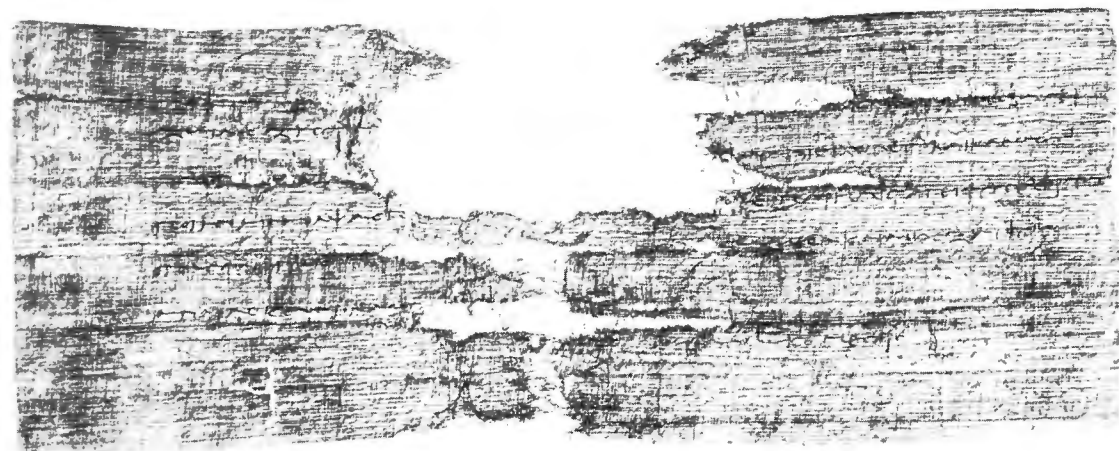




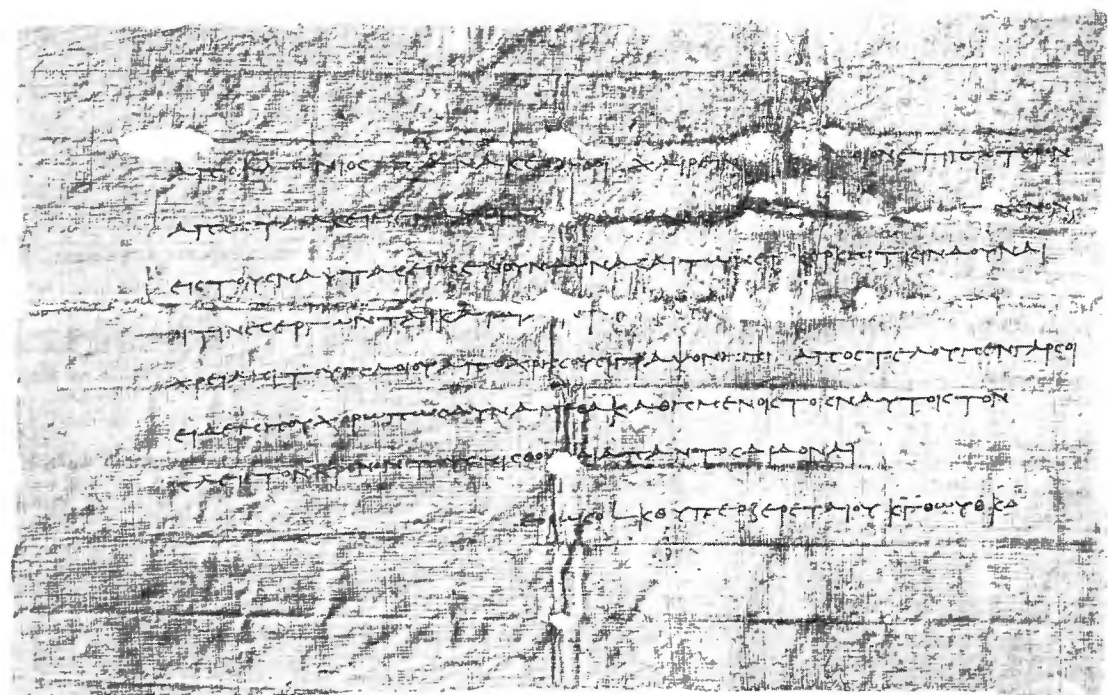


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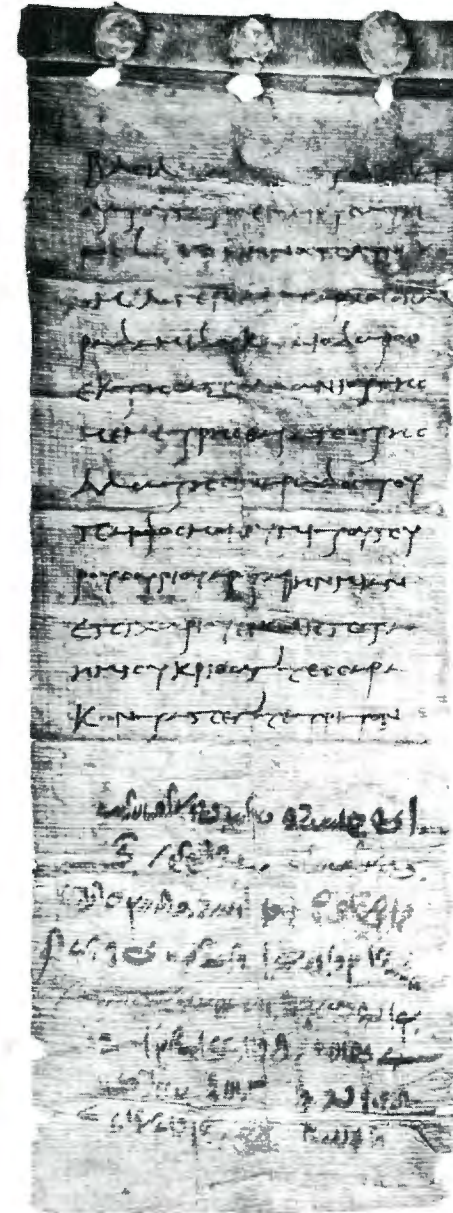


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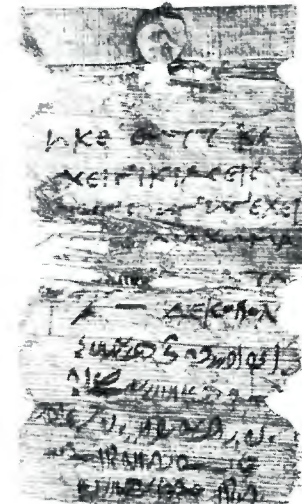




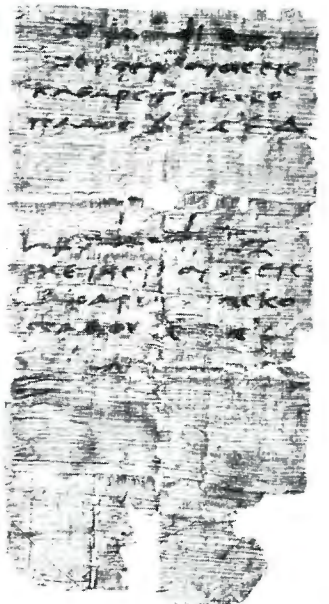
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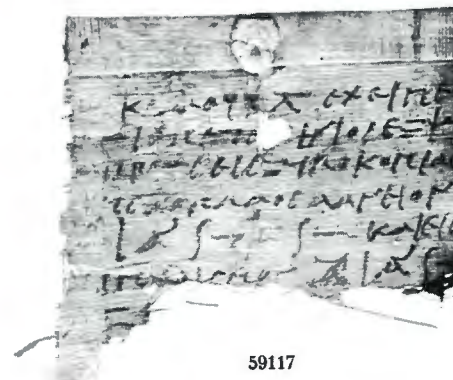
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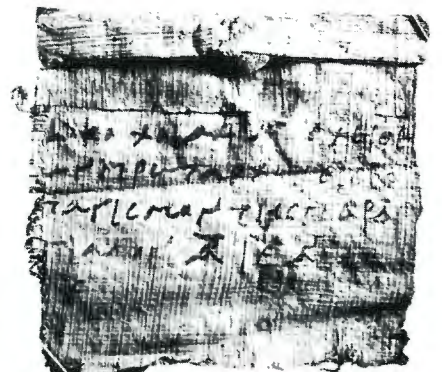
59111



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59119









Fragment of a papyrus scroll with Greek text, showing several lines of writing in a cursive hand. The text is partially obscured by damage and the fragment is irregularly shaped.

59137

Fragment of a papyrus scroll with Greek text, showing several lines of writing in a cursive hand. The text is partially obscured by damage and the fragment is irregularly shaped.

59133









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C. C. EDGAR • ZENON PAPYRI I

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